

# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. IV. {MIND AND MATTER Publishing House,  
No. 718 Sansom Street, Phila., Pa.}

PHILADELPHIA, SATURDAY, DEC. 10, M. S. 34.

{\$2.00 PER ANNUM, Payable in Advance;  
Single Copies Five Cents.} NO. 3.

## TO SILVER-LIGHT.

BY FORRESTER GORDON.

(Medium, Sara Williamson.)

Sweet Spirit, of the forest wild,  
Thou bearest blessing in thy hand,  
Most exquisite and lovely child  
Of the Great Father's powerful band.

Full of harmonious power and grace,  
Seer of great Nature's mysteries,  
Swifter than greyhounds in the chase,  
The winged thoughts within thine eyes.

Around thee float the gentle forest airs,  
Pure and refreshing to the weary soul,  
In silvery radiance from celestial spheres,  
Thou, lovely spirit, evermore enroll.

I greet thee thro' my precious pupil's hand,  
Giving to thee my thanks and blessing dear,  
Thou blessed angel of the Summer-land,  
From which thou bringest wisdom, love and cheer.

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

CHARLES WILSON GREEN, (Tacony, Pa.)

GOOD MORNING, SIR:—I lived and died in Tacony, near this city. I was brought up an Episcopalian. I died toward the latter end of June, 1876, and passed away at the age of twenty-seven years. My awaking in spirit life was of a character not calculated to reflect much honor upon my Christian training. There was one thing happened to me as a spirit, when I came to the place where you enter into spirit happiness. It was this. These words were uttered by a transfigured spirit, or one of the so-called—not angels—but "spirits of light": "Go back to your mortal surroundings—you have much to learn before you can enter that belt or zone that encompasses spirits of light." I became a wandering spirit, and, according to my spirit experience, I found that if you do not learn truth here on this mortal plane, you must travel, as a spirit, in search of wisdom and experience. To my relations and friends, now living on this mortal plane, I would say, there is no creed, no dogma, no sect, that can have your never-dying spirit. Your saviour must be that trinity known as reason, experience and wisdom. Hoping that this may elicit thought, and lead all to act up to the demands of truth as prompted by the spirit, instead of following the teaching of the so-called vicars of God on earth, who know little of the truth on account of their bigoted education, and the selfish purposes to which their education has been applied. That is all I can say at present. My name was Charles Wilson Green.

TACY FRENCH, (Waterloo, N. Y.)

SIR:—All around me seems to be mixed and confused. I am told by different spirits that I am a spirit. I cannot realize it. According to the faith in which I was brought up, and to my belief in Jesus Christ, I should be to-day in the New Jerusalem. But I am not there. I must seek for a deeper truth; and I want to say to you just here, that I come to this place to-day through the kindness of a spirit missionary. I am requested by her to say, that Modern Spiritualists cannot comprehend the value of sending even one true and firm Spiritualist to the spirit life. While Christians spend their thousands to convert the heathen, the spirit missionaries spend their spiritual forces in rescuing the millions of degraded, but not lost, spirits on the other shore. This I am requested to say to you by Lydia Maria Childs. But to return to myself. At the age of seventeen, being a believer in the Methodist Episcopal faith, I passed away in 1879. My discontent as a spirit has proven my saviour; aided by the venerable lady I have mentioned. To any of my relations or friends, I think this would be useless, for they are too priest-bound to reason upon the truth of Spiritualism. My name was Tacy French, of Waterloo, N. Y.

ORANGE PHELPS, (West Hero, Vermont.)

GOOD MORNING, SIR:—No one perhaps ever sought after light, spiritually, more earnestly than myself during my mortal life. As a spirit I realized that I was an impressionable medium; and if I had only followed what my spirit-told me was the truth, instead of seeking the excitement of a Methodist revival meeting, where the emotional nature was appealed to, and where the cry of "Lost! lost! if you do not believe in the atoning blood of Jesus Christ!" was rung in my ears, it would have been better for me. Under such circumstances every sensitive person whose high-strung nature can be, is wrought into a frenzy of excitement that is mis-called being saved. I say this, I know, at the risk of being doubted or despised as a spirit; but I assert it as realized facts of spirit life. I have found that there is no damnation for the spirit but such as it brings with it; and each spirit, whether man, woman, or child, must be its own saviour. If you cannot find this out in a year, you will do so in time. It is not in spirit life, "Lord have mercy upon me a sinner"; but it is, "Good angels—good spirits, teach me the way of truth." That is the most effective prayer you can offer up. May all learn wisdom from what I have said. I passed away at the age of seventy-two, at West Hero, Vermont; and my name was Orange Phelps.

As a matter of course, we have no means of knowing whether either of the above communi-

cations is authentic. They are markedly distinct in their individuality, and we infer they are genuine. We can find no place mentioned such as West Hero, Vermont. Any information respecting either of the persons they purport to come from, will be esteemed a favor.—Ed.]

NICEPHORUS I., (Emperor of the East.)

"I SALUTE YOU, SIR:—It seems to me as a spirit, that the higher your station in life, and the more powerful your influence, on the earth, the more you have to answer for as a spirit. But if all emperors, kings, sultans and caliphs of ancient times have erred in their policy of governing their subjects, their bad policy can always be traced to those infernal time-servers and hypocrites of both the mortal and spirit life, namely: the priests. Working upon the superstitious fears of both the learned and the ignorant, they pretend to stand as the peacemakers with Almighty God, when in reality they are the agents of hell. Chaos, confusion and death ever follow in their train. As the counsellors of those in power, they never did and never will care for the advancement of all their fellow beings; but they do take care to accumulate all this world's goods, (which they pretend to despise) that they can; for—none know the power of gold and silver better than the priests. Science can never develop all that is in it—medicine can never be a "balm in Gilead" to the people—truth can never be triumphant until the present religious systems which have their trillions of followers in the spirit life, and their millions here, are overthrown and destroyed by the reformers of both the spirit and mortal worlds. And it is for that purpose, that the spirits have used this medium (Mr. James) heretofore. We come to lay the axe of truth to the root of superstition, and despite every foe, will continue to strike sturdy blows upon it, until we have accomplished our end. Through this man, though weak and insignificant he be, we will prove, by you, as the executor of our purpose, that we are right and that they are wrong. We have the truth—they have it not. The reign of truth is now dawning with such force that the two worlds will be united, and they who try to stop the wheels of progression, will be crushed beneath them. As a spirit, I felt it my duty to speak more concerning the combination of the spiritual and mortal forces now in motion for the regeneration of mankind, than concerning my own private history. I was, in my mortal life, known as Nicephorus I., Emperor of the East."

[We take the following concerning Nicephorus, from the Penny Cyclopædia.—Ed.]

"Nicephorus I., emperor of Constantinople, was Logotheta, or intendant of the finances of the empire, under the reign of the empress Irene, and of her son Constantine VI. In the latter part of the eighth century, Irene, having deprived her son of his eyes, usurped the throne. After reigning alone for six years a conspiracy broke out against her, headed by Nicephorus, who was proclaimed emperor, and crowned at Santa Sophia, A. D. 802. He banished Irene to the island of Lesbos, where she lived and died in a state of destitution. The troops in Asia revolted against Nicephorus, who showed himself avaricious and cruel, and proclaimed the patriarch Bardanes, emperor, but Nicephorus defeated and seized Bardanes, confined him in a monastery, and deprived him of his sight. The empress Irene had consented to pay an annual tribute to the Saracens, in order to stop their incursions into the territories of the empire; but Nicephorus refused to continue payment, and wrote a message of defiance to the caliph Harun al Rashid. The caliph collected a vast army, which devastated Asia Minor, and destroyed the city of Heraclea on the coast of the Euxine. Nicephorus was obliged to sue for peace and pay tribute to the caliph. In an attack which the emperor made on the Bulgarians, he was utterly defeated by them and killed July 811. His son Stauricus succeeded him, but reigned only six months, and was succeeded by Michael Rhagabe, master of the palace."

[We translate the following further facts concerning Nicephorus, from the Nouvelle Biographie Generale.—Ed.]

"Nicephorus had only one quality which secured him the eulogy of some ecclesiastical authors, he did not persecute the orthodox Christians, and did not favor the iconoclasts. Otherwise he was rapacious, perfidious and debauched. His vices excited the hatred of the patricians who had placed him on the throne; but with the support of the clergy he defied their ill-will, and their leader Nicetas."

[It was the spirit of this ruler that came back to bear that important testimony against the clergy who had incited his mistaken policy as a ruler, and who no doubt profited largely by the acts of cruelty and injustice which he, Nicephorus had been guilty of. Such spirit testimony is of inestimable value, in throwing light upon the evils of priestcraft and religious delusion. This spirit undoubtedly testified of that which he knew. To know that such spirits as Nicephorus I. are determined at work to undo the consequences of the evil they helped to do when on earth, is an assurance that should inspire every mortal friend of truth to stand firm as the adamantine hills, in support of mediums through whom alone the great work of Spiritualism must be wrought out. Truly the axe of truth is falling with terrible blows by the hands of returning spirits, upon the root of the tree of superstition, which already shivers and shakes with premonitory symptoms

of its fatal fall. Come on ye spirit friends of truth; your testimony shall go forth to the world at the cost of every sacrifice we can make to help you in that way. Good spirits guide and help us as you can, and we will do the rest, for already from every corner of the land, comes the inspiring refrain to our humble sanctum, "Hold the fort, for we are coming," and from "the other shore" the air resounds with "Be true and triumph." Friends our answer is, if the fort is not held, you will find our deserted body, when you reach it.

Before the next spirit took control, Cha-wan-ska, the Indian guide, announced the presence of three spirits, all of whom appeared to desire to control, and who were holding a consultation as to which should have preference, the following very remarkable communication was then given. Although the spirit gave his name as Dr. Wm. Parry at the close, we are led, from what will follow, to believe the spirit was that of Dr. Story, who was executed for plotting the assassination of Queen Elizabeth of England.

DR. STORY, (The would-be Regicide)

"GOOD DAY, SIR:—I have been given the precedence here to-day over others. The principal reason for coming here, is, the analogy between my history and the history of the man named Guiteau. No man can consider or devote himself especially to one idea, but that he will become a fanatic as to that idea. There is no easier way of gaining a kind of ignoble renown, than by murdering some of the principal characters of the age in which you live. There is no truer saying than "an idle brain is the Devil's workshop." I had leisure and I gave myself up to an idea, but in reality, as I have found out as a spirit, I was sitting for undeveloped spirits to use me, and a time came when I had become so passive to their influence, that my prevailing idea naturally attracted those spirits who were anxious to carry out what I had only contemplated in my own mind. And then I had pointed before me by spirit hands, upon the bare walls of my room (that is to me this was so) what honor—what renown—I would gain. But how sharp the Devil is when he comes in the shape of evilly disposed spirits. He never hints at failure—he never shows you an ignominious death upon the scaffold. Spiritualism as known now to you moderns, or among the people of to-day, (for I am not a very ancient spirit,) is teaching one grand fact which the world is slow to receive; and that is, obsession by spirits. When a man or woman in their pride says, "I defy those evil influences—those devils of the spirit life," he or she is very near to being captured by them. Those who say this had better be careful, for they know not the moment they may fall into a trap, as I did. In the reign of Queen Elizabeth, I tried to assassinate her, failed, and was hung for it. In the hundreds of years that I have been in spirit life, I have learned that I was a medium for those who had been hung before myself. The spirits of men who have been hung and gone to spirit life will return and avenge themselves. Therefore, I advise mortals now living, if they want to eradicate crime, that they never can do it by that kind of means. Such is my spirit opinion. My name was Dr. Parry. I lived in 1545."

[I failed to find any reference to such an executed assassin as Dr. Parry, but found the following references to a convicted and executed regicide named Dr. Story, who, in the reign of Queen Elizabeth, in 1570, sought to destroy her and her administration of English affairs. In Froude's History of England, London edition, 1866, vol. 10, page 85, it is said:

"Since there now appeared to be no doubt of Elizabeth's intention to proceed with the Queen of Scots' treaty, the Earl of Westmoreland, the Countess of Northumberland, the Nortons, and Leonard Baeres, had withdrawn from Scotland. So long as they remained, either nothing could be done, or their extradition would be made a condition of agreement. They had therefore crossed over to the Netherlands, intending to return when the Queen of Scots was released and the stir in England had recommenced. Great numbers of English refugees were already collected under Alva's protection. Priests, lawyers, knights, peers, noble ladies, representatives of all sorts and ranks, united in an amity to their sovereign, and in a passionate hope of speedily assisting in her overthrow. They were living on pensions from Philip, entertained much as Chatillon, Montgomery, the Vidame of Chartres, and other Huguenots had been entertained in England; and there they had continued some of them from the time of Elizabeth's accession, scheming, conspiring, intriguing, gliding backwards and forwards over the Channel in disguise, and circulating seditious pamphlets in the English counties.

"Among these persons was Dr. Story, a man who had been notorious for his cruelties during the Marian persecutions (in the reign of the Bloody Mary), and for the insolence with which he had defended them in Elizabeth's first Parliament. He had been imprisoned for refusing the Oath of Allegiance, but he had escaped abroad, and had since been especially active in plotting treason. On this person, Cecil had long had his eye. Spies pretending to be Catholics had been watching and probing his secrets. Besides the ordinary plots for invading England, it seems he had a scheme on foot, in connection with one of the Hamiltons, for a feat that would eclipse the murder at Linlithgow. It was nothing less than making away with the little King of Scots, in the belief that with his life would be removed the

principal obstacles to his mother's marriage with some Catholic prince.

"Whether Cecil knew anything of this does not appear. He bribed, however, a refugee named Parker, who was in Story's confidence. Story himself was employed by Alva to search vessels arriving from England suspected of containing heretical books. Parker enticed him, by false information, on board a trader lying in the river below Antwerp, where he was immediately flung into the hold, the hatches were closed down upon him, and in a few hours he was in Yarmouth.

"Finding himself in the hands of the enemy, he wrote, on being landed, half in irony, to Cecil, that 'as he was old and decrepit, one iron on his sound leg would be sufficient to hold him,' and begging that he might be tolerably lodged, 'that he perished not before his time.'

"The 'lodging' prepared for him was his own Lollard's Tower, which had been empty since he and his had lost the power to persecute. He bore his fate with considerable stoicism, but his firmness failed him in the terrible ordeal which followed. He was examined in his cell under the rack as Felton had been. The Catholics prayed that God would support him under it; but he was seventy years old and feeble for his age, and his dark secrets were wrung from him by his agony. He was then tried for high treason. He said he was a naturalized subject of Philip, but the plea was not allowed. He was sentenced as a traitor, committed to a dungeon in the Tower, and left there waiting for execution."

[Dr. Story was hung in May, 1571, for high treason, for plotting the death of Queen Elizabeth. As there is no reference to any Dr. Parry as having been engaged in such an undertaking, I conclude that for some unexplained reason the name was not uttered correctly by the medium. It would appear that Dr. Story was a Catholic bigot, who was ready to engage in any bloody work that would give him notoriety, and that he was incited and aided in his criminal designs by spirit assassins, who were glad to avail themselves of his penchant for blood and cruelty to accomplish their detestable designs to strengthen and perpetuate the Roman Catholic domination over the British people. It is not unnatural, therefore, that the spirit of Dr. Story should come back to try to save one of his imitators from meeting the fate he has made a necessity. We look upon this communication as coming from that spirit Catholic bigot Dr. Story, and as a cunning device of the spirit enemies of American peace and prosperity, to shield one of their instruments from the consequences of a heinous crime of which they are infinitely more guilty than the poor miserable wretch Guiteau, for whose escape they thus intercede. Upon them will be the added guilt of causing the death of their infatuated tool. Guiteau pleads as his justification for his horrible crime, that God commanded him to do it. The God to whom he gave heed was just such spirit devils and assassins as Dr. Story, who has the assurance to return as a spirit and admit that he and other assassins who were hung for their crimes, were banded together to influence others to carry on their work of blood and treachery. I am led to infer that the name Dr. Parry was given to prevent me from discovering his real identity in the executed Roman Catholic assassin Dr. Story, the bloody persecuting tool of the Bloody Mary. Catholicism is not one whit less inimical to anti-Catholicism in America, in the nineteenth century, than it was in the sixteenth century in England. Marc Anthony, who, through Miller's Psychometric Circular, admitted that Guiteau was only an irresponsible tool of the enemies of American freedom and peace, is one with Dr. Story in his purpose to save their wicked tool and escape the moral responsibility of his death at the hands of public justice. For one we are not willing that they shall thus escape the proper consequences of infernal guilt, and therefore unite with those who demand the execution of this miserable wretch. In my view, Spiritualists can make no greater mistake than to plead for mercy or leniency for Guiteau. If ever spirit devilry is to be defeated, it can only be by meeting the spirit enemies of justice, right and truth, as we meet their mortal enemies, by showing them that they are understood, and will not be allowed to accomplish their infernal designs. These spirit hell-hounds do not want Guiteau sent to them. Why? Because they dread nothing so much as to be compelled to confront their dupes in spirit life. We have scores of spirit communications now on file, in which the Christian clergy in spirit life have expressed their consternation at the reproaches to which they are subjected by those they duped with the falsehoods they preached for truth. Those spirits must be compelled to confess their crimes, and turn in and help to undo the evil they have in their pride, selfishness and untruthfulness taught as truth.—Ed.]

BUSHROD WASHINGTON.

(Judge of the Supreme U. S. Court.)

"GOOD MORNING:—In my mortal life I devoted myself more to law and politics than to anything else. I return from the spirit world to say to the so-called reformers of the present day, that each and all of them think that if his or her project was carried out, there would be a universal millennium. It is easier to find fault with mistakes of laws than it is to rectify those mistakes; for where law is restricted in one direction, it is apt to extend too far in other directions. All law, whether human or divine, must be controlled and governed by the rights and interests of the greater



number; and the minority must submit to this. They can raise a great confusion and disorder, but they cannot prevent the majority from ruling in the end. There never was an age in which so many isms formulated. Some of them are good—others are good for nothing. Looking upon the present conditions on the mortal plane of life, and the present crisis in human affairs, they seem to have become evolutionized to a point where you cannot teach people the difference between liberty and license. I am afraid that too much liberty, or rather license in all departments of life will end in the wreck of all law and order. There never was a time, in my opinion, when there was more necessity for justice and that of the sternest character, than at the present. All thieves, murderers, violators and disturbers of the peace, without regard to their station in life, should be dealt with impartially. It is a question in my mind as a spirit, whether, allowing that the law of eternal progression is true, crime is on the increase. When I lived, (I passed away in 1830,) allowing for the amount of population then and since, I think that the ratio of crime has not increased. My experiences as a spirit have taught me that unless you are a very far advanced spirit, the spirit life is not that happy and beautiful home that it is proclaimed to be, by priests and ministers, to you mortals. I see spirits over there with all the different passions that I saw animate them in their mortal lives. It is therefore most important that humanity should begin to understand that if they want a heaven of bliss, joy and happiness, they must begin the building of that heaven here in the mortal life. That is the only way to heaven that I know of as a spirit. My time has come to depart from this medium, and my parting counsel to you is, procure the truth by experience, and sell it not. I was a justice of the United States Supreme Court. I passed away in 1830, in this city. My name was Bushrod Washington."

[We take the following concerning Bushrod Washington from the American Cyclopaedia.—Ed.]

"Bushrod Washington, an American jurist, born in Westmoreland County, Virginia, June 8, 1762, died in Philadelphia, November 29th, 1829. He was the son of John Augustine Washington, a younger brother of George Washington. In the winter of 1780-81, he volunteered in a troop of horse commanded by Col. J. F. Mercer, and continued in the service till the disbanding of the troop after the siege of Yorktown. He afterwards studied law in Philadelphia, practiced in his native county, in 1787 was elected to the Virginia House of Delegates, and in 1788 was a member of the convention to ratify the constitution of the United States. In 1798 President Adams appointed him one of the judges of the Supreme Court of the United States. By the will of Gen. Washington, he became the possessor of the Mount Vernon estate, and resided there; he bequeathed it to his nephew, John Augustine Washington."

[That communication is not unworthy of the distinguished jurist, statesman and patriot from whom it purports to come, but whether from him or not the reader can judge from the facts submitted as well as ourself. That it is a purely spirit communication we positively know. It is not an untimely warning against evils which may be nearer at hand than any person imagines. General prudence and forbearance will alone carry us safely beyond the seething agitations of the day. Ponder these spirit communications, for they contain materials for the deepest and calmest reflection and judgment.—Ed.]

#### Strong Endorsement of Henry Crindle.

SACRAMENTO, CAL., Nov. 20th, 1881.

Editor of Mind and Matter:

Seeing Henry Crindle's advertisement for answering sealed letters in your paper, I thought I would try the experiment as it only costs one dollar. Consequently I wrote to my spirit friends, sending the same in such a manner that it was impossible for it to be opened without detection. I think it but justice to Mr. Crindle to give the results to the public, for I certainly think him a most remarkable medium. The letter was returned in due time just as I sent it, with every question answered—not only giving the names of those I wrote in the letter, but an old aunt of mine, (who passed away when I was a child), gave her name—Deborah—and related little incidents that no one living knows of but myself. It was the most decided test I have ever had, and proves to me that our friends can and do return and communicate with us. I live in the country and have but little opportunity of investigating, but I am a born Spiritualist, and am glad to see the young mediums coming in the field—glad to see the onward march of this glorious belief. I give you a hearty God speed, as well as the medium, and all mediums. Yours for justice,

ABNER FRAZIER.

#### An Appeal.

Owing to long continued ill-health, I have been unable to resume my mediumship for over a year. Our home, the savings of many years, is now about to be sold to satisfy claims to the amount of about \$500. Will the friends contribute their mite toward a fund to relieve us from the impending calamity of losing our homestead? Reluctantly we make known our distress through dire necessity, knowing not where or to whom to look for assistance except to those in whose behalf we have labored faithfully for many years. This petition is made as the last resort, having exhausted every effort to relieve ourselves rather than publicly ask aid. Respectfully,

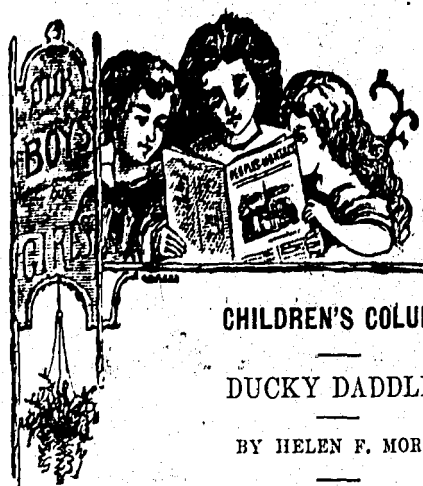
J. NELSON HOLMES,  
JENNIE W. HOLMES.

We take from the *Banner of Light* the appeal of Mr. and Mrs. J. Nelson Holmes for assistance in their pressing distress, and we trust it will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,  
No. 939 Carpenter St., Philada., Pa.



CHILDREN'S COLUMN.

#### DUCKY DADDLES.

BY HELEN F. MORE.

Nelly stood in a pensive attitude, with her forehead pressed against the window.

"What is the matter, Nelly?" asked Aunt Fanny.

"Nothing," said Nelly, with a little sigh.

"Only, Aunt Fanny," she continued, after a pause, "you're all very good and kind to me here, but, you see, I've got nothing to pet. Now, at home, there's the baby and Gip,—that's my dog,—and two cats, and, 'most always, there are four or five kittens. But here the old cat lives in the barn, and the kittens won't let me come near them. And Gnash, he just growls if I go past his kennel; and Noble's no good—he's so old and lazy he doesn't do anything but wag his tail, if I pet him ever so much. I've tried to make friends with the calf, but it just tosses up its head and frisks off. Even the pigs think themselves so much above me they only turn up their noses and grunt at me. So I don't know what I shall do for something to pet and cuddle."

Aunt Fanny smiled at the story of Nelly's woes, but she was sorry for the little girl, although she could see no way to help her.

Nelly's home was in a town, and she was now making a visit to Grandpa and Aunt Fanny, on the old farm where her mamma was born. She had had a fine time, on the whole. She had tossed hay in the meadow and ridden home upon the load, behind the two great, meek, patient oxen. She had hunted for eggs in the barn, and watched the hens strutting about and clucking so proudly with their bits of soft, downy chicks behind them. She had explored every foot of the woods, and found all sorts of treasures in the shape of flowers and moss, acorn-cups and curious stones. She had even learned to milk a little; but all this was getting to be an old story, now, and she began to feel homesick and forlorn, longing for the sight of her mamma's face, and for the sound of the baby's merry voice. If she could only have something to pet, she would not feel quite so badly, she thought, but, so far, she had wished for it in vain.

"Nelly, come out here," called Aunt Fanny from the poultry yard one morning, a day or two later.

Nelly ran out, and found Aunt Fanny looking at something which lay at her feet. What a melancholy sight! There lay the prettiest hen in the poultry-yard, Downy Blueskin, on her back, stiff and stark. How had it happened? Nobody knew, but one thing was certain, she was dead, and she had left a miserable little brood of helpless chickens behind her. Nelly looked at the little things trotting about so busily, quite unconcerned at the sad fate of their mother. Suddenly, she burst into a shout of surprise and delight.

"Why, Aunt Fanny! one of the chickens is a duck!" she said. "Just look at its funny little flat bill and the cunning little webs on its feet. Oh, Aunt Fanny! If I could only have this darling little thing for my own!"

Aunt Fanny laughed.

"It will need a great deal of care, Nelly," she said, "but you can have it, if you want it. After all, it will not be much loss if it does die under your hands. I dare say it wouldn't have lived to grow up, anyhow."

"Oh, Aunt Fanny, it sha'n't die!" cried Nelly, eagerly. "I'll take the very bestest care of it, and it'll grow up the pride of the yard—you'll see."

Nelly caught up her, "dear Ducky Daddles," as she called it, and ran into the house. She made for it a bed in a basket lined with soft flannel, and fed it on Indian meal and water. Rather to Aunt Fanny's surprise, her care of it never relaxed, and her interest never flagged.

"I do believe Ducky Daddles is beginning to know me," said Nelly, one day. "He flopped out of his basket, and waddled up to me on his funny little feet as soon as I came into the room."

"Most likely he was hungry," said Aunt Fanny, who could not all at once bring herself to believe in the affection of a duck.

"Nelly was sure he knew her, though, and after a while the rest began to believe it, too. When he was old enough to waddle about at his own will, no dog was ever more devoted to his master than Ducky Daddles was to Nelly. He had a soul above his kind, and he scorned the companionship of the common barn-yard fowl. It was the funniest thing in the world to see Nelly's queer pet waddling after her wherever she went, and quacking out his affection, or lying patiently by her side, with his soft eyes fixed upon her face."

Even the water could not tempt him away from his little mistress; but Nelly was considerate of a duck's feelings. Twice a day, regularly, she would take her books or her work down to the duck-pond, and sit there while Ducky Daddles was taking his bath. How he enjoyed those frolics in the cool water, so dear to a duck's heart! Nelly loved to watch him as he plunged his head deep down and left his funny little tail sticking straight up, or flirled the water over himself in a glittering shower. He always kept one eye on Nelly, though, and as soon as she stood up and began to gather her things together, he was on the bank without waiting for her to say, "Come, Ducky!"

So the summer went by; but, at last, the time came when Nelly must leave the farm to go back to her town home.

"What will be the best way to carry Ducky, Aunt Fanny?" she asked, innocently, the last evening.

Aunt Fanny's eyes twinkled, and she looked at Nelly's papa, who had come for her.

"What is it you want to take home, Nelly?" he asked,—"not that great drake? Oh, nonsense, child! You will have to leave it behind, of course. You couldn't take it, in the first place, and if you could, you would have nowhere to keep it after reaching home."

Nelly turned quite pale with consternation. Leave her dear Ducky Daddles behind! The idea had never entered her mind.

"Why, Papa, he would break his heart!" she exclaimed. "You don't know how he loves me! It would be too cruel!"

Papa only laughed.

"I don't believe he will pine very much," he said. "Turn him loose in the poultry-yard, and I'll engage you'll find him fat enough for the Thanksgiving dinner."

I suppose Papa did not mean to be cruel, but if he had suggested eating the baby, it could hardly have shocked or hurt Nelly more. Eat her Ducky! her darling Daddles! Nelly burst into a flood of tears, and rushed out of the room. But Papa was inexorable, and the next morning Nelly had to say good-bye to her pet, and then she walked silently to the depot, and was whirled off in the train toward home.

Nelly felt sore about Ducky for some time; but she was going home to see all the dear home faces and the dear old pets, and after a while Ducky Daddles was almost forgotten.

But poor Ducky had no home faces to console him. Nelly had filled his whole heart, and now that she was gone, the world was a blank to him. Poor little duck! He wandered about forlornly, unable to understand the change that had come over everything,—no little mistress to be found, with kind hand and tender words to pet and comfort him! When he went up to the door-step in search of her, he was driven away, and ordered to keep in his own place. In his loneliness and despair, he went back to the poultry-yard, where he was hatched; but there it was still worse. In his happy days he had neglected his kindred, and now, when his heart was sad and sore, they would have nothing to do with him, but gave him only unfriendly quacks and sharp nips from their broad bills.

"I declare," said Aunt Fanny, as she watched him waddling about, solitary and dejected, "I am dreadfully sorry for that poor drake. I have a great mind to send him into town to Nelly. He will certainly die if he stays here, and he can't do any worse than die there."

So, one day, Nelly, standing at the window, saw a man with a covered basket in his hand coming up the steps. She ran out into the hall to see what it meant, for she recognized him as one of Grandpa's farm-hands. Such a queer noise as there was in that basket, rustling and fluttering, and—and—surely that was a quack!

"Oh, it's Ducky Daddles! my own dear Ducky!" cried Nelly, kneeling down and tearing at the string with fingers that trembled so that she scarcely could untie it.

They were a happy pair, that night, Nelly and her dear old pet. Not so very old, neither, for Daddles was not yet full grown. When Papa came home and heard the story, he smiled a little. Nelly had been trembling, every time she thought of Papa, since Ducky came, and now she burst out with what had been troubling her.

"Oh, Papa! you won't eat him, will you?"

Papa laughed loud and long at the question, but assured Nelly that her pet was safe from him. He went further, when he saw how Nelly's heart was set upon keeping Ducky; for he had the lower part of the yard fenced off, and a large box sunk and filled with water, to serve as a bath for Daddles.

"As we are going into the business, we might as well do it thoroughly," he said; so he bought another duck to be a friend and companion for Daddles.

Ducky had learned one lesson, at least, during his separation from Nelly, which was, that it would be well to make friends with his own kind, in case he should need them in future. So he received the new duck amiably, and extended to her the hospitalities of the yard.

And there lived Daddles, loving and affectionate to the last, but too deeply engrossed in family and household cares to continue quite so exclusively devoted to Nelly as at first.—*St. Nicholas for September.*

#### Brooklyn Spiritual Conference.

EVERETT HALL, Fulton St., Nov. 26, 1881.

[We give our readers below the secretary's report of the proceedings of the spiritual conference held at Everett Hall, Brooklyn, N. Y., as news, and must not be considered as endorsing thereby all the sentiments expressed by its participants, some of which are entirely at variance with our well known convictions and oft expressed sentiments and experiences.—Ed.]

After the usual opening exercises, Capt. H. H. Brown was announced. He said:

"Mr. Chairman and Friends:—The last time that I came upon this platform I came under protest, and left with the resolution never to come again, a resolution like others that I have made, easier broken than kept. I said then that the greatest problem a medium had to solve was how to live in two worlds at once. Medium is a word little understood, least of all by mediums themselves. If the church to-day knew how to care for its media, like those of the old Jewish church, they would have much better results. In the Hebrew temple the priest was surrounded by the purest conditions, he had no daily cares, no anxiety for daily bread, no person was allowed to approach the temple or its ministers, except with purified bodies and holy desire. A medium is like a soldier, a machine, and the more passive a medium becomes, the more he obliterates his own individuality, the more perfect he is as an instrument. Mediums are usually plastic and impressible, good natured, unselfish, and generally victims to the positive and grasping around them. Mediumship is said to be a blessing to the world; but is it a blessing to the individual, as it is at present practiced? Jesus, the greatest of mediums, called around him twelve, who transacted business, and attended to the details of their daily life. But the modern medium has to be what he is, at the cost of self-sacrifice and crucifixion; of being called a liar and a fraud, by those who have brought such disturbing conditions that perfect manifestations are impossible. A physical medium is one who lives on the animal plane, one who is surrounded by the lowest conditions, and who is open to all external influences. Where are we free to act? Outside and all around us is a whole universe of spirits acting upon us, and the material world full of spirits in the form, all pressing in upon us. Many say that they wish that they had not been developed, but your development cannot retrograde, the chicken cannot return to the egg, after it has unfolded. Your reward is in the other world and not here. You say that mediums are valuable to the world, but you do not take care of them. The best thing for media is to make themselves "One with the father," as Jesus said. They should outgrow the trance condition and become one with the spirit even as a child outgrows the spelling book, and so become positive to the physical and negative to the spir-

itual, and become a psychic. Only so can the sensitive live in two worlds at the same time."

Dr. Newnham:—Every element in the universe has its spiritual quality. Light has the quality of sensibility, of relative attraction and of compensative attraction. In the little instrument which I have here you see there is mobility, and sympathetic attraction, the attraction of the lesser to the greater of the same kind, of light to light. You all have both healing and destroying power, within yourselves, through the influence of temperament. The three temperaments are the nervous, which has its seat in the brain and the motor-sensitive nerves, the locomotive, which has its centre in the muscular system, and the nutritive, which centres in the abdominal region. These three correspond to the three colors, yellow, blue and pink, which are the basic colors. The colors should always be used with reference to their influence on health. A perfect union of the temperaments is the balanced organism which is a medium for the spirits in perfection, but an unbalanced temperament invites spirits of the same order. The influence of the spirits in perfection is that of perfect love, and to invite this influence, your whole being should be developed to a balance of condition, and each faculty should be educated in its appropriate science and the love of duty, that we may be good, wise, and useful in harmony with the Eternal God.

The Doctor illustrated his remarks by a number of interesting pictures painted by himself, illustrating the temperaments and the colors, and plants, corresponding thereto. The conference closed at a late hour after a most interesting session.

SARA WILLIAMSON.

#### Convention of the New Hampshire State Association of Spiritualists.

SUTTON, N. H., Nov. 23d, 1881.

Editor of Mind and Matter:

Again a voice from the old Granite State, would proclaim the success of the Fourth Quarterly Convention held in Sutton, November 19th, and 20th, by the New Hampshire State Association of Spiritualists. The weather on Saturday was all that could be desired in rain and mud; and to any other class of people but Spiritualists, the prospect of a successful convention would have been dreary enough. But as one after another of the tried and true in our spiritual ranks made their appearance, our hearts grew lighter, and we felt that with the invisible hosts of heaven to help us, we could not fail.

The first session was held Saturday afternoon in Putneys Hall; Hon. Edward J. Durant of Lebanon, president of the Association, presided in his usual pleasant and genial manner. The time was devoted to business of the Association and general conference, which was very interesting, as nearly all had some experience of their own to relate, in which they had been blessed in some way by spirit friends and spirit power.

The evening stage brought Mrs. Emma L. Paul, of Stowe, Vt., and Dr. L. K. Coonley, of Laurence, Mass., Mrs. Addie M. Stevens, of Claremont, having previously arrived.

The evening session was more largely attended. A short conference was held before the lecture of the evening, which was delivered by Mrs. Stevens. She is one of the tried and true in our ranks, and in her lectures throughout the Convention, spoke words of cheer and encouragement, urging us to go on in our noble work, and showing to us that although at times our burdens seemed more than we could bear, and our weary feet oft faltered by the way, those were the lessons of life we needed to learn, in order to advance to a higher plane of existence.

Sunday morning dawned bright and clear, and we hailed it with joy. The morning session was opened by conference, after which the time was occupied by Mrs. Addie M. Stevens and Dr. L. K. Coonley, each delivering a lecture. The Doctor was a stranger in our midst, and what we witnessed of his psychometrical power was pronounced wonderful. Also his healing power was exercised on one of our brethren—who was sick—in a very beneficial manner.

The afternoon session was well attended; the audience being treated to addresses by Dr. Coonley and Mrs. Paul. The latter spoke most eloquently of our wayside preachers; going back to the advanced minds in the ages past, and coming down to modern times. She pointed out to us a Morse, a Field, an Edison, and many others, all speaking to us from the wayside of life of the beautiful truths and sciences, as revealed to them.

The lecture of the evening was delivered by Mrs. Paul, in her usual eloquent manner. We never listen to her but we feel lifted above the cares and vexations of earth life, and carried into the realms of true inspiration and beauty; and the impression left on our mind tends to elevate, and we go forth to the battle of life with renewed courage. Blessings on the noble men and women of to-day, who sacrifice the comfort and enjoyment of their pleasant homes, to do the bidding of the angel world in their work for humanity.

Several names were added to our Association, and we felt that in our quiet and unpretending little village, the spirit of progress was doing its work.

After the close of the Convention, quite a number of the friends adjourned to the circle room of Brother James Knowlton, where an hour was passed in pleasant converse with spirit friends, who gave unmistakable proof of their presence and identity. Thus closed the feast of the day, and as the good byes were said, and hand clasped hand, we felt that the cords of love that bind us as brothers and sisters in God's great family were more strongly cemented by the pleasant and profitable intercourse our Convention afforded.

Mrs. NELLIE L. ROBINSON.

Secretary pro tem.

#### Obituary.

Passed to the higher and better life, October 30, from his home in Aubry, Kansas, Louis Kossuth Henderson, son of S. A. and M. P. Henderson, aged 27 years, born in St. Paul, Minn., May 24th, 1854.

Mr. Henderson was a thorough going Spiritualist, inspirational and developing materialization. Gen. Bledsoe, Mr. Mott's guardian control, and Capt. Hodges, Mrs. Bliss's guardian angel, with others spoke, while materialized, in confidential terms, of Mr. Henderson's mediumistic powers, when developed. His loss is severely felt by all who knew him. Congestion following malarial fever was the cause of his sudden decease. Dr. G. C. Castleman of Olathe, officiated at the obsequies acceptably to his friends.



## Important in the Farm Yards.

On several occasions the *Ledger* has invited attention to the vital discoveries of the great French chemist and scientific investigator, M. Louis Pasteur, by means of which most valuable service had been rendered to the silk culturists, brewers and farmers of France, and to his more recent inquiries into the means of preventing diseases which afflict domestic animals, like poultry, bovine cattle and sheep. He has recently gone a long step further than the prevention of "chicken cholera," by demonstrating the efficacy of his methods and processes for the protection of sheep from one of the malignant and fatal diseases to which that animal is subject. This disease prevails largely among the flocks of Continental Europe, and is there variously called "splenic fever," "anthrax," "charbon" and "carbuncular disease." When animals are attacked by it in the malignant form, they die within twenty-four hours, and whole flocks, in several of the Continental countries, have been devastated. In Russia it has been communicated to human beings, and it is supposed to be this same disease that attacked the "wool-sorters" of Bradford, England, some time ago, these victims getting it from wool from infected sheep.

In the effort to combat this destructive disease among sheep and horned cattle, Pasteur proceeds by the methods described in this paper some weeks ago. He takes the virus of the disease, and, after passing it through certain processes, so as to reduce its rancor, or in other words, to get it into a "mild" form, he "vaccinates" with this mild virus the animals—sheep or horned cattle—that are to be protected. That his process will and does protect the "vaccinated" animals, he has demonstrated on a large scale, at the invitation of one of the French agricultural societies, as will be seen from the following extract from a paper on the subject, published in the *Nineteenth Century*, for October, and reproduced in the *American Popular Science Monthly* for December:

"Accordingly, a farm and a flock of fifty sheep having been placed at M. Pasteur's disposal, he 'vaccinated' twenty-five of the flock (distinguished by a perforation of their ears) with a mild virus, on the 31st of May last, and repeated the operation on the 17th of the same month. The animals all passed through a slight indisposition, but at the end of the month none of them were found to have lost either fat, appetite or liveliness. On the 31st of the month all the fifty sheep, without distinction, were inoculated with the strongest charbon virus, and M. Pasteur predicted that, on the following day, the twenty-five sheep inoculated for the first time would all be dead, while those protected by previous 'vaccination' with the mild virus would be perfectly free from even slight indisposition. A large assemblage of agricultural authorities, cavalry officers, and veterinary surgeons having met at the field the next afternoon (June 1st), the result was found to be exactly in accordance with M. Pasteur's predictions. At two o'clock twenty-three of the 'unprotected' sheep were dead; the twenty-fourth died within another hour, and the twenty-fifth an hour afterward. But the twenty-five 'vaccinated' sheep were all in perfectly good condition; one of them, which had been designedly inoculated with an extra dose of the poison, having been slightly indisposed for a few hours, but having then recovered. The twenty-five carcasses were then buried in a selected spot, with a view to the further experimental testing of the poisonous effect produced upon the grass which will grow over their graves."

Nothing can be stronger than this demonstration. Of course no one can fail to see that the process is the same as Jenner's for small-pox, extended in its range. What Pasteur and his co-laborers have been doing has incited others, and they have been investigating the virulent concomitants of other diseases, in both domestic animals and men. Malaria and diphtheria have been examined in our own country in connection with the microscopic fungi found in the blood, the excretions or the throats, of persons afflicted with those diseases. The diphtheria inquiry has been made by Dr. H. C. Wood and Dr. Forinad, of Philadelphia, with most interesting results, but without getting so far as means of prevention by inoculation. This is for the future; but enough is known to open a most promising field to our chemists, microscopists and medical men, especially those given to original research. This is one of the subjects as to which the endowment of one special chair for investigation (which takes a comparatively small sum), in an established university, is worth fifty monumental palaces for new colleges which are not wanted.

Mr. W. HARRY POWELL, the noted slate-writing medium, of Philadelphia, writes that he is meeting with marked success in Detroit, Michigan, (notwithstanding the "untruthful attacks made upon his character," where he will remain about ten days longer, and will then go to Cincinnati, Ohio. Friends between there and Cleveland, can address him at the Cleveland postoffice, Ohio.

A wax-work figure of Franklin, on exhibition in France, is labelled as follows: "Franklin, inventor of electricity. \* \* \* This saint, after having made seven voyages around the world, died on the Sandwich Islands, and was devoured by savages, of whom not a single fragment was ever discovered."

The Sultan has again commanded the site of Solomon's temple to be cleared of weeds and rubbish. When the Emperor Francis Joseph visited Jerusalem, some years since, Abdul-Aziz ordered the work to begin at once, but after a little exhibition of energy, it ceased. The recent visit of the Crown Prince Rudolph has, however, given the matter a fresh impetus.

The Royal Family of Sweden live simply, go to the skating rink, and amuse themselves with the rest of the world. The king's sister, the Princess Eugenie, who has seen two brothers on the throne and mourned over a third—a gifted young musician and composer—is a Swedish Florence Nightingale and Baroness Coutts in one. She uses the large fortune she inherited from her grandmother to help struggling talent, and to organize the charities of the kingdom. "She went so far," says a writer in "Harper's" for December, as to sell her diamonds, and with the money they brought she built a hospital for the sick. She had first to gain the consent of her brother, the King, which he gave. Afterward, when the hospital was built and in working order, the princess one day visited it. As she drew near the bedside of one of the patients, he recognized her, and wept with pleasure at seeing her. As the grateful tears rolled over his sun cheeks, the princess said, gently, "Ah, now I see my diamonds again!"

## A Young Phenomenon.

We copy from the *Messenger of Liege*: "The young Inandi, of whom the *Messenger* has already recently spoken, has arrived in Liege from Brussels. Here, as well as every where else, his marvelous faculty has excited the most profound astonishment. The wonder exceeds all expression, but we must limit ourselves to a statement of the facts, without seeking to understand them.

"And that which is the most extraordinary of all this," says the *Tribune* of Brussels, after having reported some of the problems proposed to the young Inandi, "is the fantastic memory of this juggler in figures, who, after a half hour's work, will recall, without the error of a single figure, all the numbers, however formidable they may be, that have passed through his brain. We repeat, it is beyond imagination, and as the song says, 'Il faut le voir pour le croire.' We must see it to believe it. People seek for the secret of this incredible faculty of calculation. Secret, there is none; that is all about it, and we must give it up."

Acknowledge the corn, and give it up; that is all that is to be said. It would appear to us, on the contrary, good logic to set the scientists to work upon the question. We know, however, that a vulgar remark sometimes suffices to lead to a grand discovery.

## Special Notices.

MIND AND MATTER is on sale at Frobisher Hall, No. 23 East 14th street, New York city, every Sunday morning and evening.

Dr. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

R. J. SHEAR the materializing medium, is now permanently located at Springfield, Mass. P. O. address, Box 1,433. Will answer calls for seances between Boston and Chicago.

SUBSCRIBERS to the *Spiritual Offering* who fail to receive their paper on time will please notify the publishers direct, and immediate attention will be given. Address D. M. Fox, Newton, Iowa.

RHODES' HALL, 505½ NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2½ and 7 o'clock.

WILLIAM AND HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

TO SPIRITUALISTS.—A small Spartan band of Spiritualists in the city of Atlanta, Ga., are endeavoring to publish a Spiritual magazine, and appeal to the Spiritualists throughout the country for subscriptions. Terms \$2.50 per year. Address C. C. Stockell, Atlanta, Ga.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

Subscriptions for *The Spiritual Offering*, published by D. M. and N. P. Fox, at Newton, Iowa, received at this office. Price one year \$1, shorter time in proportion. Subscribers to MIND AND MATTER wishing to take *The Offering* also, can save trouble and expense of two remittances, by sending price of both to this office. See prospectus on eighth page.

C. & H. V. ROSS, the well-tried mediums, write us that they have leased a house, No. 172 South Main street, Providence, R. I., where they will hold materializing seances Sunday and Wednesday evenings and Thursday afternoons; the rest of the week being entirely taken up with private seances.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

MEDIUMS, ATTENTION.—The Spiritualists of Joplin, Mo., are very desirous of a visit from some one or more good mediums—women preferred. Much good, it is thought, would result, as there are many liberal-minded people among them who are at present ignorant of the facts, but open to conviction, and willing to receive new truths.

SPIRITUAL PUBLICATIONS.—We are prepared to furnish any of the standard or other Spiritual and Liberal publications at publishers' prices, adding postage, when such is charged to us. Such books and publications as we have not in stock will be ordered from the publishers, and forwarded, upon receipt, without delay, or sent direct from the publishers to the party ordering.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, the very well executed half life size lithographic likeness of our lamented late President, accompanied by an autograph note, published by the Shober and Carqueville Lithographic Company, 119 Monroe St., Chicago, Ill. Price 25 cents, including postage.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. This notice is final, and will not be repeated, but all communications not conforming to the above rules will either be returned or cast aside.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

## Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts.—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.  
87 West Madison St., Chicago, Ill.

## Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.  
Maquoketa, Iowa.] DR. A. B. DOBSON.

## An Extraordinary Offer of Dr. A. B. Dobson.

DEAR BROTHER:—You can say to the readers of your noble paper, that any diseased person who will send me two 3-cent postage stamps, a lock of hair, age and sex, and one leading symptom, I will diagnose their case free by independent slate writing.

## A Most Valuable Offer—Spirit Obsession Diagnosed.

I will give a free examination of persons who would like to know whether they are obsessed or not; tell them whom by, whether spirits in or out of the body. Or will give a diagnosis of their disease; or will inform them if they possess any mediumistic powers; if so, what they are best adapted for, and the best way to develop and bring out their wonderful gifts. Any person accepting any of these propositions, must send a note from you to that effect, a lock of the applicant's hair, own hand writing, age and sex, and two 3-cent postage stamps. All letters not containing a note from you, must contain one dollar and two 3-cent stamps. Address,  
Dr. B. F. BROWN,  
P. O. Box 28 Lewiston, Maine.

## A Vitapathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.  
J. B. CAMPBELL, M. D., V. D.  
266 Longworth St., Cincinnati, Ohio.

## A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.  
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,  
MRS. MARY E. WEEKS.

## PHILADELPHIA MEDIUMS.

Mrs. Williams, Trance and Test medium, 1336 Bainbridge Street. Sittings daily. Circles Tuesdays and Fridays.

Developing Circle, 1614 Ellsworth Street, Monday and Thursday evenings.

Mrs. Margaret Clemons, Clairvoyant and Trance Medium, 1206 Bainbridge St. Sittings daily.

Mrs. E. S. Powell, Business and Test Medium. Sittings from 9 a. m. to 9 p. m., at 927 Race St.

Lizzie Mingle, Test and Business Medium, 1415 Howard Street. Sittings daily.

Mrs. S. C. Faust, 936 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-cent stamps.

Mrs. J. A. Dempsey, 1324 South Sixth street, Trance Test Medium. Sittings daily.

Mrs. George, Business and Test Medium, 680 North Eleventh Street, Philadelphia. Circles—Tuesday and Friday Evenings.

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Consultation free, 467 North Fourth St. Office hours from 10 A. M. to 3 P. M.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 53 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Tillie B. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

EDr. Roxilana T. Rex, Healing and Test Medium, 614 Locust street. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps.

Alfred James, Trance, clairvoyant and letter medium. Trance Test circles every Sunday and Wednesday evenings. Sittings daily, at No. 939 Carpenter street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1015 S. Sixth Street.

Mrs. E. J. Wiley, Magnetic Healer, 1128 Vine street. Cures by laying on of hands. Office hours, 9 a. m. to 12 m. and 2 to 5 p. m.

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## PHILADELPHIA SPIRITUAL MEETING.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle every Sunday evening, Mrs. Powell, medium.

RHODES' HALL.—Spiritual Headquarters, 505½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

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## SPIRITUAL CHRISTIAN CANT AND HYPOCRISY.

We last week criticised the course of Hudson Tuttle and *The Two Worlds*, in attempting to identify Modern Spiritualism with Christianity: or with the religion attributed to Jesus Christ, which was created and has been maintained by the Roman Catholic priesthood up to the present time. We have now to notice a repetition of that folly by the *Banner of Light*. As no greater calamity could befall the spiritual movement than to have it loaded down with Christianity, in any shape or manner whatever, we intend to freely expose all such time-serving truckling to popular prejudice on the part of representative Spiritualists, or rather on the part of those who claim to be so.

In a two column editorial, the *Banner of Light* of December 3d, replying to Prof. Phelps, of Andover, among other things says:

“If Antichrist anywhere menaces the church, it does so in the form of materialism. And still the church, appears to be ready to run straight into its embrace rather than admit and accept the promises of Christ in respect to spiritual gifts in the future, and the actual facts of spirit-communion. To get rid of this, it prefers to decry God's work by ascribing it to the power of the devil. Prof. Phelps, however, admits that the devil is dead, and calls on the palpit to resuscitate him. This means simply that, orthodoxy cannot get on without him. This means the preaching of an entirely new gospel; instead of the gospel of Christ, that of Satan. Spiritualism is conveniently pronounced by Prof. Phelps a ‘delusion.’ But he does not tell how or why it is so. Upon this naked assertion he proceeds to base all his subsequent argument and appeal. He charges Spiritualism with being ‘irreligious,’ yet he does not deign to define religion, so that we may know precisely what he means by irreligion. Let him begin by stating what he thinks Christianity has done in eighteen hundred years, that when Spiritualism appears it should be able, as he charges to attract to mortals only the lowest order of spirits, which Christianity has had no influence over. By his own statement, was it not time that the old way of administering Christ's truth should be superseded by a new one?

“Prof. Phelps announces that it is desirable to show that ‘this thing’ (by which contemptuous term he means Spiritualism) ‘is not religion.’ He would rather do that, then, than have it made plain that it is religion. But as we have just said, if he wants to prove any such proposition as the foregoing, he must first tell us what religion is. It would be a difficult matter to show that modern Christianity, in the form of its creeds and catechisms, is the same thing as the gospel of Christ. The various conflicting doctrines may be culled out of the epistles of the New Testament, which are mere commentaries on Christ and the Gospels, but from the latter they cannot be derived. One can find in the religion of Christ only the essence of pure morality, the fundamental rule of which is to do unto others as we would have them do unto us. There is no need of creeds and formularies to express or embody this. Anybody can understand it without having to pass through the gates and under the heavy doors of ecclesiastical authority. If, therefore, Orthodoxy sends or lets go into the other world only such a low and wretched order of spirits, as it says by Prof. Phelps, can and do return, it is plain that it has failed to preach this simple doctrine of Jesus as is thought, and that it is, therefore, not the true Christian religion. A better must supplant it.”

It is to such spiritual toadyism to Christian prejudice against Spiritualism, that we most emphatically object and protest; and especially on the part of those journals that claim to represent the latter. Spiritualism has not one hundredth part as much to do with Christianity, as it has to do with Brahmanism, Buddhism, Magianism, and Greek and Roman Polytheism, and to waste time in attempting to discover some faint trace of analogy between the two former isms is simply worse than folly. It is wicked and perverse treachery to truth. Here we have the editor of the *Banner of Light*, the oldest, if not the most superannuated, spiritual paper, designating modern Spiritualism "God's work," as if Spiritualism was any more God's work than the theological falsehoods, fictions and dogmas, that constitute Christianity. Again we have the venerable old "Toady" of the *Banner*, speaking of "The Gospel of Christ" as contradistinguished from the Gospel of Andover Theology, and intimating that the "Gospel of Christ," is only to be found in the religion of Spiritualism. This is the kind of sychophantic twaddle that is the necessary outcome of so-called Spiritualists undertaking to follow in the wake of all the religion makers of the past. It is simply absurd and disgusting to all persons who have grown beyond the necessity of feeding upon the religious pap which priestly nurses so plentifully supply to their pampered self-righteous comorants. Spiritualism is not "God's work" in any sense whatever. It is purely the work of human spirits who are doing what they can to dispel forever the delusion that God ever had anything to do with the founding or the fostering of anything that could be called religion. That such professed Spiritualists as Hudson Tuttle, A. E. Newton, and Luther Colby, should have profited so little by their labors, as to seek to render them futile, is not the least strange or lamentable failure which has attended their mission to earth's people. We decidedly agree with Prof. Phelps when he says "Spiritualism is not a religion. The *Banner* insists that Spiritualism "is a religion" with the *is* italicised; but it takes precious good care to confine itself to the groundless assertion of it, rather than to attempt to justify its dogmatic folly.

The *Banner* attempts to make a distinction between Christianity and what it calls the "Gospel of Christ," and the doctrines "of the epistles of the New Testament," and the canonical Christian Gospels. In this the *Banner* has taken up with the inconsistent doctrinizing and expounding of Dr. J. Rhodes Buchanan, Dr. J. M. Peebles, Dr. Eugene Crowell, A. E. Newton, Hudson Tuttle and other Christian dupes, who have the bad taste and judgment, like the jackdaw in the fable, to strut among Spiritualists, in the plumage of spiritual knowledge, when in fact they are but half fledged Christians and not Spiritualists at all. If Christians do not teach Christianity according to the "Gospel of Christ," returning spirits do not, that is very certain, and any pretence that they do, is most preposterous and untenable.

The "Epistles of the New Testament," says the *Banner*, "are mere commentaries on Christ and the Gospels, but from the latter cannot be derived." Well, well, ~~and~~! Here is "religion" and Christianity with a vengeance! The "Epistles are mere commentaries on Christ and the Gospels" and yet not "derived" from them. Please tell us what they were derived from, then, in your wise opinion? Those epistles are the whole basis of the Christian religion—the four Gospels and the Acts, having been composed or compiled to correspond with their theological teaching. There is no well informed biblical critic who does not see that, at every step in his scriptural researches; and yet we have the *Banner of Light* ignoring this well understood fact. "The shoemaker had better stick to his last," is a sentiment that our venerable contemporary will do well to make its own. It is rather late in the day for that antiquated publication to endeavor to hitch the car of Spiritualism on to the "Jesus Christ Gospel" train, and we intend to convince them of this before we are done.

Brother Colby, with all the sanctimonious hol-  
lowness, that constitutes so large a part of what is  
called purity, and piety and religion, says: "One  
can find in the religion of Christ only the essence  
of pure morality, the fundamental rule of which  
is to do unto others as we would have them do  
unto us." Now could our venerable contemporary  
have been guilty of a greater blunder than that?  
He here quotes or rather refers to an old hackneyed  
heathen aphorism or moral precept that was  
taught and used thousands of years before Christ  
was ever heard of, by men who were too honest  
to pretend that they were gods, or that such  
homely wisdom emanated from any higher source  
than human brains. We stop here to inquire  
what is "Christ's Gospel" or the religion of Christ  
if it is not to be found elucidated in the so-called  
Christian Scriptures? If the *Banner's* editor  
knows of any other source of such information, is  
it not about time he was making it known? We  
infer that he knows of no other and shall govern  
ourselves accordingly. For our ancient contem-  
porary's benefit, we will cull a few Christian in-  
culcations that we think show anything but "the  
essence of pure morality." We are told that Christ  
said to "Simon called Peter, and Andrew his  
brother," the Galilean fishermen, "Come after  
me and I will make you fishers of men." Now  
that was certainly not a very moral way of cor-  
rupting those two, we presume, honest, industri-  
ous men, who were engaged in an honest calling.

earning their bread. God only knows the extent to which that first immoral suggestion has since been carried. Millions of honest men have been prompted by it to become "fishers of men," and women too, the most dishonest business that ever afforded occupation to human beings. His next step was to tempt "James the son of Zebedee, and John his brother, not only to leave their business, that of honest fishermen, but their old father Zebedee, and go fishing with him after men and women. We have gotten so far along that we can see no propriety in any one "fishing" for men and women. Again we are told that "Christ" taught: "If thy right eye causes thee to offend, pluck it out and cast it from thee; and if thy right hand causes thee to offend, cut it off and cast it from thee; for it is profitable to thee that one of thy members perish and not thy whole body go away to hell." That may be the "essence of pure morality," but we cannot see it so. It is simply iniquitous nonsense whether taught by "Christ" or anybody else. Again we are told that "Christ" taught "that whosoever shall put away his wife except for fornication, causes her to be the occasion of adultery; and whosoever shall marry her when put away, commits adultery." Pretty morality and common sense is that truly! Again he is made to say: "But I say unto you, swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is his footstool; neither in relation to Jerusalem, for it is the city of the great king." We can see no morality in that kind of untruthfulness whatever. "Heaven" is not "God's throne;" "the earth" is not "his footstool;" nor was "Jerusalem the city of the great King;" and no one ought to know this better than our venerable contemporary of Boston. Again we are told that "Christ" said: "But I say unto you, that ye resist not the evil man; but whoever smites thee on the right cheek, turn to him the other also." None but a knave and fool ever inculcated that as a moral precept. We spit upon such nonsense. Again we are told that "Christ" said: "Therefore I say unto you, be not anxious for your life what ye shall eat; nor yet for your body what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the air, that they sow not, neither reap nor gather into barns, and your heavenly Father feeds them. And about raiment why are ye anxious. Consider the lilies of the field, how they grow; they labor not, neither do they spin; but I say unto you, that even Solomon in all his glory was not arrayed like one of these. And if God so clothe the grass of the field which is to-day, and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith?" Pretty good vagrant and loafing wisdom that; but shamefully poor morality. We are told that one of the disciples said unto "Christ" Lord, permit me first to go away and bury my father. But he says unto him, "Follow me; and leave the dead to bury their own dead." Nice morality that truly! That is the way the dumb beasts bury their dead. It was pretty morality for "Christ" to beset his disciples by pretending he could stop a tempest by talking to it, as we are told he did. Again we are told that "Christ" said: "Whosoever therefore shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." How very much "Christ" was like his clergy of the present day. He was ready to ask God to curse any one who did not confess his divine authority. This is not morality it is impious presumption. Again "Christ" is made to say: "Think not that I came to send peace on the earth; I came not to send peace but a sword. For I came to set a man at variance against his father, and a daughter against her mother-in-law. And a man's foes will be of his own household. He that loves father or mother more than me is not worthy of me; and he that loves son or daughter more than me is not worthy of me. And he that takes not his cross; to follow after me, is not worthy of me." We stop here to call attention to the fact that Christ is here made to talk about "bearing the cross" when his hearers could have had no knowledge of what he meant. He commanded, it is said, that an act was required of his followers that none of them could understand, and to fail to perform which was to damn them forever. But why go further, in showing the kind of "essence of pure morality" that constitutes the Gospel of Christ?" It is simply monstrous, and none but persons who have made up their minds to stifle reason can see such teachings in any other light. We have not so poor an opinion of our venerable contemporary's mental capacity, as to think he was at all sincere or meant what he said, in his bungling and ridiculous attempt to play Spiritualist and Christian at the same time. There is some little consistency in Professor Phelps's Christianity, but none whatever in Brother Colby's. As we have shown, "the religion of Christ" is not what the latter groundlessly alleges it is. It is a wicked, bloody, tyrannical, cruel, heartless, hatred engendering, canting, hypocritical, inconsistent, contradictory, and pernicious theological fraud, unworthy the countenance of any free and independent mind. How any paper upholding, apologizing for, or hankering after that religious abomination, can properly claim to be an exponent of Spiritualism as it comes to us from the spirit life, is what we cannot for the life of the see

custom, insinuated that the *Banner of Light* people had been driven to enlarging their paper, because of their jealous fear of the influence and competition of *The Two Worlds*, which was announced to be published in New York. Whether Col. B. was justified in making that insinuation or not, we do not know; but we feel justified in concluding that he was not far from correct, when we see the "*Old Banner*" going through such antics in the ungainly garb of a "Christian Spiritualist." We never before heard so much as a "peep" of that kind from our Boston contemporary, and hence our surprise that it should be heard now. Don't do it any more, Bro. Colby, the people are all laughing at you. We would laugh ourself, if we did not feel it would be cruel.

STUPIDITY, PERVERSITY AND IGNORANCE.

*Light for All*, of November 15th, contains a sermon by the Rev. A. T. Needham, in which occurs the following reference to the late Robert Dale Owen. He said:

"Then I ask how it was possible that Robert Dale Owen, one of the wisest, and acknowledged by Spiritualists and others as being in many respects a very moral man—that Robert Dale Owen was completely deceived by Katie King, which finally resulted in his insanity? How is it? It is a wonder that his pure spirit did not attract his affinity from the other world. It is a wonder that it was no protection to him."

Referring to this, the editor of *Light for All* says:

"In regard to Robert Dale Owen and the 'Katie King' affair, we have but a few words to say. That it was not Spiritualism, but *supersticious fraud*, and which fact, if Mr. Needham had been at all familiar with his subject, he would have been aware of. And here is where Spiritualists prove the possession of a higher grade of intelligence than orthodox Christians, and the clergy in particular; as it is a rare thing to meet a Spiritualist who is not well informed as to the beliefs of the churches, while, on the other hand, it is, indeed, a rare thing to meet an orthodox Christian—the clergy especially—who is possessed of the slightest true idea of what Spiritualism is."

Is it any wonder that Christian enemies of Spiritualism should be so ill informed as to what Spiritualism is, when pseudo-spiritual journals, such as is *Light for All*, show such lamentable ignorance or disregard of facts as is displayed by Mr. Winchester in the above paragraph? That Mr. Winchester was as much at fault respecting the Robert Dale Owen-Katie King affair as the Rev. Mr. Needham was, is very certain.

It will be seen that the remarks of the latter were intended to show the fallacy of supposing that spirits can protect their friends from the deceptions and falsehoods of evilly disposed spirits. We venture to say that few well informed or experienced investigators of Spiritualism would contradict Mr. Needham's position on that point, and yet we have Mr. Winchester asserting that fallacy as a truth, and denying that Mr. Owen ever saw the spirit "Katie King." To our personal knowledge, not only did Mr. Owen see, touch and converse with that spirit many scores of times, and always under conditions that admitted of no deception whatever, but Mr. Owen was never deceived by that spirit or any other spirit whatever. That a most infamous and devilish fraud was perpetrated upon Mr. Owen, is certain,—a fraud, the consequence of which, was the dethronement of his reason and his premature death. That fraud was perpetrated upon Mr. Owen neither by spirits nor the mediums, but by the hired tools of orthodox Christians, who, professing to be Spiritualists, were thus enabled to secure the misplaced confidence of Mr. Owen and to place him in a condition of doubt that threw him into a brain fever, from the effects of which he never recovered. We have published in these columns, a statement of all the facts connected with that horrible outrage, the truthfulness of no part of which has ever been questioned or denied by any of the persons concerned in it. The four persons who were immediately concerned in the perpetration of that villainy were Wm. O. Leslie, the captain and paymaster of the gang, who contracted with leading members and officers of the Young Men's Christian Association, of Philadelphia, to "knock Spiritualism in the head at one blow," as he himself said was his purpose to do. This unprincipled knave played Spiritualist for months, as did Phillip Diesinger. In the case of Mr. and Mrs. Bliss, thus getting on intimate terms with Dr. Henry T. Childs and the mediums, Mr. and Mrs. Holmes, in order the better to carry out his dishonesty and fraud. Pretending to be honest in his manifested friendship for them, he also gained the friendship and confidence of Mr. Owen. Having gotten matters into shape that led him to suppose he could do Spiritualism the greatest possible injury, he began to show his hand. He hired the poor, needy, untruthful and corrupt woman, from whom Mr. and Mrs. Holmes rented their rooms, "Eliza White, to entrap Dr. Child, and place his good name and fame at the mercy of herself and of him, Leslie, and meanly cheated her out of a great part of the bribe by which he purchased her dishonest services. Dr. Child was then notified that he had one chance to escape a ruinous exposure of his moral delinquencies by joining them, Leslie and White, in discrediting all the spirit manifestations that had occurred at the Holmeses seances, which Mr. Owen had attended. This base proposition Dr. Child accepted, and from that time was compelled, by his associates, to take the leading part in the deception of Mr. Owen. It was easy for Dr. Child, the prominent and trusted Spiritist



ualist, and intimate personal friend and host of Mr. Owen, to lead Mr. Owen to believe he had been deceived by the mediums and the miserable woman White, when it would have been impossible for all the world beside to have done so.

Through Dr. Child's management, Mr. Owen had been led to publicly commit himself so fully as to the reality of the spirit materializations through Mr. Holmes, that his literary reputation, in a large measure, was dependent upon the undoubted correctness of his conclusions in relation thereto. It was under such circumstances as these, that Dr. Child and Leslie took Eliza White to Mr. Owen, or rather Mr. Owen to her, and, between the three, aided and assisted by one Jacob L. Paxon, they managed to prevail on Mr. Owen to publicly express his doubt as to the spirit nature of some of the manifestations that he had witnessed, and that he had so emphatically pronounced genuine. The terrible conspiracy had been carried to a successful issue, and Robert Dale Owen's light, as a Spiritual star to the world, went out to return no more. The object of that conspiracy, so far as Spiritualism was concerned, was not accomplished. The mediums found friends who knew the truth, and who calmly faced the tempest of treachery that swept over the land. They rallied to the support of the mediums and their spirit forces, and soon the manifestations went on as before. For two years Mr. and Mrs. Holmes continued to give their seances in Philadelphia, where thousands saw and conversed with Katie and John King just as the latter had done with Mr. Owen. It is these facts that Mr. Winchester either knows nothing about, or wilfully misrepresents. A pretty one is he to talk about the ignorance of orthodox Christians, concerning Spiritualism, when he thus seeks to promote such ignorance. Such conduct as this is the lasting disgrace of Spiritual journalism. "The secular press have never done half the lying about mediums that pretended Spiritual journals have done. It will not always be so.

#### "SACRILEGE IN ITS WORST FORM."

Such is the heading to a letter from Mrs. G. B. Kirby, of Santa Cruz, Cal., to the editor of *Light for All*, and published in that paper for November 15th. As Mrs. Kirby has become an ally of the slanderers of mediums, and as that class of traitors to truth are growing somewhat plentiful, we deem it proper to notice Mrs. Kirby's discreditable manifestation of unwarrantable spleen. This amiable woman sets out by saying:

"Among all classes of Spiritualists in San Francisco, the belief is gaining ground that the so-called spirit materializing at the Crindle, Souther, Sawyer and McLennan seances is the most barefaced fraud carried on by impecunious and unprincipled men and women as a means of livelihood. At Mrs. Souther's, the spirits (?) appear smothered, as it were, in a series of pillow cases; at Mrs. Crindle's, they are more gracefully concealed behind folds of tulle and bobbinet, and this latter arrangement is very effective when the figure is seen against the black curtain."

We wonder that Mrs. Kirby, who calls the appearance of spirit forms at the circles of Mrs. (Crindle) Reynolds, Mrs. Souther, Mrs. Sawyer, and Mr. McLennan, a "sacrilege in its worst form," did not take time to reflect that she was making a humiliating display of her incapacity to distinguish truth from falsehood, or at least of her unwillingness to fairly represent, what thousands of persons know to be absolute facts, from what they had observed at the seances of the very mediums whose integrity she seeks to impeach. Those persons are just as competent to discern what is truth, as Mrs. Kirby can possibly be, and they have many of them publicly testified to facts that demonstrate the insinuations and allegations of Mrs. K. to be grossly untrue. In the case of Mrs. (Crindle) Reynolds, we ourselves know, from ample opportunities of witnessing materializing manifestation of spirits, when the medium sat under the strictest test conditions, that what Mrs. Kirby alleges, so far as the medium having anything to do with controlling the manifestations is concerned, is most unjust and unwarranted. We therefore conclude that in the case of the other mediums named by Mrs. Kirby, she has shown herself equally indifferent to the truth. It may be that it is proper to call this kind of slanderous misrepresentation of thoroughly tested mediums "sacrilege in its worst form," as Mrs. Kirby does, or as the editor of *Light for All* does for her; but we do not think so. Mediums and spirits are no more sacred than other people, and to slander and misrepresent them is no more sacrilege than to slander mediums. Some spirits, like some mortals, are notorious for their untruthful, deceiving and mischievous dispositions; and such spirits are very apt to avail themselves of every opportunity to injure mediums and help those mortals to do so, who have too little sense or principle to see through their shallow conduct and render it futile by placing the responsibility where it properly belongs. That Mrs. (Crindle) Reynolds uses any masks, materials, assistants, or contrivances, to produce or simulate spirit forms, we know to be untrue, the "sacrilegious" insinuations of Mrs. Kirby to the contrary notwithstanding; and thousands with us know the same. That Mrs. Kirby is a Spiritualist, we deny, unless the Bundys, Tices, Bowens, Hutchinsons, Higginses, Childses, and other unscrupulous enemies of spiritual mediums are so, whose acts, one and all, give the lie to their professions. Stop this slander and hypocrisy.

#### Mrs. Elsie (Crindle) Reynolds Replies To Her Assailants.

34 WEST 14TH STREET,  
New York, November 29, 1881.

FRIEND ROBERTS:—You doubtless remember an article which appeared in the *Banner of Light* some time in July last, by which Jos. Rodes Buchanan withdrew his endorsement of myself as a genuine materializing medium, saying: "I published a brief and hasty notice of Mrs. Crindle's first seance in New York, in which the most commendatory language was used, prompted by the flattering reports of what others had seen on previous occasions, and not based upon any investigation of my own, for which in fact no opportunity was offered."

At the time that letter came out, I was very ill, in Boston, making it impossible for me to reply. But thanks to kind Doctors Perkins and Post, of that city, I am not only enabled to go on with my work, but to show Buchanan up in his true light. I thought at one time to pass his conduct by, but as I have opened parlors at the above address for the winter, I feel it but justice to myself to show the other side of the story.

I first met Buchanan at the house of Mrs. Decker, where I held my circles. Mrs. Decker asked permission to invite "Prof. Buchanan" to my seances free of charge, adding, "He will write you up for the *Banner*." I replied, "Certainly, Mrs. Decker, invite any of your friends you chose." Consequently B. was on hand, occupying a front seat, as he was also the next night, and in fact every night when he chose to come. He also "rang in" at two private sittings for materializations, which cost him not a cent. At one of these sittings a spirit appeared, whom B. requested to leave some marks upon a piece of paper, which he afterwards had psychometrized, pronouncing her a beautiful, exalted ancient spirit. This he has acknowledged publicly many times. That B. was present upon these occasions as a dead-head, I can prove by numerous persons, who fully justify me in making this statement.

Whether he believed me to be a genuine medium in either case, I neither know nor care; but I do know that I incurred his everlasting ill-will by an indiscreet remark that I made to one of his fair admirers (whose name I will withhold unless again assailed). Said fair one of many summers who has not let any opportunity pass to speak disparagingly of my mediumship informed me that she expected to make a change in the autumn by leading B. to the altar. I said, "Oh! Mrs. —, what do you want to marry that old man, with one leg in the grave, for?—has he got anything to take care of you with?" I saw at once that I had made a foolish remark; and when I next met B., he was lofty—in fact I had lost favor in his eyes. I left there the next day for other quarters, and had forgotten the existence of B., until I saw the withdrawal of endorsement, which showed personal spite upon its face, so plainly, that his own friends could not fail to see it.

You have only to read the endorsement and withdrawal to see that B. is unreliable. Mrs. Kimball told me, a few days since, that while at the Lake Pleasant campmeeting last summer, she asked B. what he saw to cause him to change his opinion. "Oh!" said he, "nothing I saw—only a feeling I had." Yes, Doctor, a feeling of animosity.

I might as well, while about it, say a word of John Bundy, though the poor fellow is so near the end of the rope that we mediums have given him, that it seems almost childish in us to say anything to throw him in a rage; for every spasm he has detracts from his former manly appearance, rendering his little shriveled body more insignificant. I really fear Johnny that your friends will not know you when they meet you on the other side, looking so wolfish after losing your fleece. I called upon Bundy last winter, when I arrived in Chicago, directly from San Francisco, California, because I was a stranger in a strange land. I went to his office to inquire who were the Spiritualists in that city, and where to be found. I said to him: "I believe you are not a believer in physical and materializing phenomena?" "O, yes," said he, "I am, but my paper is supported by skeptics in this phase of phenomena,—consequently I cannot endorse them." We well know that his principal support, (though slim,) comes from such men as Wm. Hunter of Clyde, O., who keeps a "one horse" bath-room in the loft of a grist mill. We should thank Johnny, though, for giving us something amusing once in a while.

Let me now and forever wash my hands of all such low, vindictive little souls as I have stooped to notice above. "Truth crushed to earth will rise again." I have arisen. And now, let me, Mr. Roberts, through your paper, thank my many friends, far and near, for coming to my aid in the hour of persecution and sorrow—a trial that all genuine mediums must pass through. As the most prominent among the number, I will mention Lawyer Williams, of Fremont, O.; Messrs. Pool and Montgomery of that vicinity; Col. S. P. and Mrs. Kase, Mr. James Brooke, Mr. Emanuel Jones, Mrs. A. H. Colby, Mr. Lewis Brooke, of Philadelphia, and others too numerous to mention—yourself at the head of the list.

I will ever strive, dear friends, to prove worthy of your respect and good opinion. I must also acknowledge many favors from my friends in California, who are constantly urging my return home. To them, let me say, I have a work to do in the Eastern States, but will return to you in the spring purified (I hope) after much suffering. I thank the dear spirits for giving me just clouds enough to make me appreciate the sunshine, and ask them to forgive me for stepping aside from my usual quiet paths, to deal a little justice to those who are perhaps not worthy of my notice.

California is blessed with a few good mediums, among whom are Mrs. Francis, (slate writer,) Mrs. Foye, (ballot test and rapping medium,) Mrs. Southern, Mrs. Sawyer, and Dr. D. McLennan, (materializing mediums). It has also some of the finest healers in the world. The most distinguished is Dr. D. W. McLennan of San Francisco, and Mr. and Mrs. Jocelyne of Santa Cruz, both of whom are zealous workers in the cause of Spiritualism, and are fine healing mediums.

With this I will close, only adding that you, Mr. Roberts, good and noble soul, have the thanks of all true men and women, for your unselfish defence of all true and honest mediums.

Yours for the truth,  
ELSIE (CRINDLE) REYNOLDS.

#### An Enjoyable Reception.

Editor of *Mind and Matter*:

This writing is the result of having attended a reception last evening, at the house of Colonel Kase, in compliment to Mrs. Colby, Mrs. Smith, and Mrs. Thayer. (Do Spiritualists realize their indebtedness to Mr. and Mrs. Kase, for their undiminished hospitality, their open house, and hearty welcome?)

Father Spear opened the proceedings, stating the object of the gathering, and calling attention to the fact that quite a number of prominent mediums were present besides the three mentioned; among whom were Mrs. Goodfellow, the oldest lady medium in our city; Mrs. Saydam, the remarkable fire-test medium; Mrs. Best and others. He hoped that before the evening closed, we would obtain some evidences of the power of spirits, from among so choice a collection of their mediums.

Miss Rutter, a young lady of fine dramatic capabilities, did very much for the introduction of social thawing out,—no small undertaking in a crush, where personal friends, seemingly of necessity, got separated, and your neighbors to right and left greet you with unknown faces.

Mrs. Colby, although greatly taxed in strength, was at length controlled, and, as ever, the audience were spell-bound by the utterances of her control. Upon the writer she left, on that occasion, impressions of thoughts, rather than words; and charity towards what we consider the faults and errors of others was the chief lesson.

Mrs. Colby was the recipient of a beautiful poetic greeting, through the pen of a mediumistic lady present, from the spirit of the poet Byron. Appropriate and expressive, its rendering was well applauded.

Mrs. Thayer, calling a few persons about her, was enabled to produce one of her inimitable manifestations, and without darkness. When she felt the power was ready, stretching her arm out of the open window, a large bunch of beautiful smilax, crisp, fresh, and dew-covered, was seen to drop into her extended hands, which she drew into the room, where it was divided among the company.

It would be delightful to afford to all humanity the beauties and benefits of such occasions; and were there more such generous hosts and hostesses as the Kase mansion contains, the realization would be possible. The entertainment there is limited only by capacity of house room.

Spiritualism, like all other things new born, must be assertive, or not worthy of survival. Truth never needs the apologetic introduction that conservatism demands, as an excuse for lengthening its term of power. Reverence is an admirable trait, so far only as the revered cause deserves the gratitude of a humanity growing constantly upward towards the highest demonstration of truth.

These thoughts have been prominently thrust before the Spiritualists of Philadelphia during the last three months, and must have produced the impression that radical iconoclasm is the potent weapon of warfare against long rooted errors. Spiritualism has no war to declare against individuals, only as they represent systems that continue to hold humanity in bondage.

"It has come into the world to stay," and has no apology to offer for its existence. It offers no inducements, in its propagation, but the facts which supernal wisdom saw fit to send as demonstration of immortality, as soon as the world was sufficiently enlightened to receive it.

H. TYNDALE.

December 1st, 1881

#### San Francisco Endorsement of Mrs. (Crindle) Reynolds.

SAN FRANCISCO, Cal., Nov. 28th, 1881.

Editor *Mind and Matter*:

DEAR SIR:—Hundreds of the citizens and Spiritualists of San Francisco and vicinity, will join in thanking you for your noble defence of one of the grandest mediums living, Mrs. Elsie (Crindle) Reynolds, your withering rebuke administered in *MIND AND MATTER* of the 12th and 19th of November, to the miserable wretches, (for I call them nothing else,) calling themselves Spiritualists, who by their lying and deceitful actions, thought they would crush that noble woman at Clyde, Ohio, when in the goodness of her heart she had spent her time and money to go out of her way at great inconvenience, to give them a free seance, to fulfill a promise made months before; which act of itself would prove to the mind of every honest person, her honesty, and that she was no fraud—which fact is incontrovertibly proven by her going to a strange house in the same vicinity, during the excitement, in a strange company of thirty-five persons, under the strictest test conditions, when the same character of materializing manifestations occurred, when the Hunters & Co., were in possession of all her paraphernalia—necessary for her to practice the fraud described—also at Col. Kase's in Philadelphia. This is in accordance with her custom here, where she has time and again held seances, in houses where she had never entered before the seance, and after the company was seated, walked from another room through the audience into a closet, (having no outlet except the door of entrance) in same room with the audience, and within a few minutes spirits would make their appearance, young and old, male and female, generally walk out two at a time, and each shake hands with and talk to those in front. The medium herself sometimes standing in the door, and introducing the spirits by name, until five or more would be all standing around the medium, in good light, at the same time a number of them talking audibly, and each one making a polite bow, when introduced. Mrs. Reynolds always holds herself ready to go to anybody's house, and give a seance, if a company can be made up, and I have yet to hear of a failure.

These Hunters and their confederates,—who are convicted out of their own mouths, of hypocrisy—of Clyde, Ohio, if they have the least sense of honor or decency left, will slink away into their slimy dens, after the castigation you have given them, for their execrable hypocritical conduct. Thomas Gales Forster, the eloquent lecturer and medium, when in the city last summer, attended a seance given by Mrs. Reynolds, at Capt. Wm. Bushnell's the medium never having entered the cabinet room, (which was placed under strictly test conditions,) until she entered for manifestations. Mr. Forster talked with little Elsie, she recognizing his name, and telling him facts about her family, readily recognized by him. He was also permitted to shake hands and converse with several different spirits; and after the seance closed, he critically examined the room,

and publicly endorsed the manifestations. One thing I must mention that occurred on this occasion. As Mrs. Reynolds passed into the cabinet, the curtain scarcely closed behind her, (she being dressed in black,) when a beautiful full-sized woman instantly appeared at her back, robed in white drapery, with large flowing sleeves, her lace drapery sweeping the floor; but I will not occupy your time further, as I know that all who are fortunate enough to see Mrs. (Crindle) Reynolds, and attend her seances, during her stay East, will be fully convinced of her genuineness.

Hoping you may long live to battle for the right, protect the weak, and annihilate hypocrites and frauds. I am, dear sir, yours for the highest manifestations of Truth,

L. B. HOPKINS.

#### The Frohisher Hall Meeting.

Editor of *Mind and Matter*:

Rev. Moses Hull's engagement with the Second Society of Spiritualists, of New York City, closed last Sunday, the interest and audience increased from first to last.

His last lecture was (by request) a repetition of the first, "The Maid of Orleans; or, Spiritualism four hundred years ago," in this lecture, the speaker, after showing the general condition of France at the time the Puella was born, and giving a general description of the country and times in which she was born, and her surroundings during her early childhood, gave illustrations of her mediumship. He gave an interesting sketch of her struggles, first with the angel world, then with her parents and relatives, then with the people, then with the army generals, then with the Dauphin who was afterwards crowned Charles VII, and then with the doctors and bishops of the church. After she, by the aid and advice of angels, had conquered all these, and they had surrendered, she took command of the army and reformed it, raised the siege of Orleans, drove the English out of France, and caused the Dauphin to be crowned King at Rheims. He next described her betrayal, her capture, her trial, and her ignominious death, and more, her victory acknowledged by her enemies even in her death.

Next Sunday and each Sunday during the month of December, that sturdy old reformer and Spiritualist, Hon. Warren Chase, is to fill our rostrum, and there is little reason to doubt that the audiences and the interest will continue. Brother Chase spoke to us twice in October, and no lectures either before or since have been better received than those delivered by our veteran Bro. Chase.

Mr. Hull's engagement was a success financially, after paying him more than we ever paid him before, on account of the distance he had to travel, there is still a balance in the treasury.

ALFRED WELDEN.

23 East 14th St., N. Y. City.

#### Another Writing Medium.

Editor of *Mind and Matter*:

Permit me to send you an account of a sitting with T. P. Norton, of Chester, Pa., who is developing as a writing medium. Being a novice myself with regard to this phase of Spiritualism, I considered the tests were wonderful, knowing the medium was unacquainted with the parties and circumstances pertaining to the messages. When I visited his room—having been developed as a clairvoyant—I found the place filled with spirits, whose countenances corresponded with those who daily visit me.

Being at a loss to know how to proceed to obtain a message from my friends, the medium inquired if any were present, and the pencil immediately wrote Mary C., with name in full, which startled me, as it was a person I was well acquainted with twenty years ago, and who had not been in my mind for a long time. I asked a number of questions, including names, dates and places, all of which were answered correctly.

Then we inquired if any other friend was present, and it wrote the name in full of a man I had known in Canada many years ago. And I remarked, "I wonder if it was his spirit?" and it wrote, "Depend upon it, you are right." We then asked for a proof of his identity, when it wrote, "McC." (with name in full), "stole my money." This surprised me, as McC. was the clerk in his office, of whom I had put him on his guard; and one morning he came to me and told me he had discharged Mr. C. for stealing. This was a very good test.

Then we inquired if there were any other acquaintance present, and wrote "Brother Tom," which is the name of a brother of mine who has been dead thirty-five years. We asked this spirit for a test, and it wrote, "Tell my brother to beware of ardent spirits—they are the curse of humanity," the meaning of which I understood, for he had been very dissipated. It then wrote, "Tell him he must make me another money-box," and the medium inquired if I had ever made one, and I replied that I had done so, when I took him from his dissolute companions and gave him work with me in England. It was done that he might save his money, and he did use the box for that purpose.

Now, I think the foregoing are good tests; at any rate they satisfied me perfectly that our spirit friends can and do communicate with us by writing. Mr. Norton is not a public medium, and only sits for his friends who seem to earnestly desire to investigate the truth of Spiritualism.

J. BULL.

Centreton, N. J., Nov. 22, 1881.

#### Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

|                                    |          |
|------------------------------------|----------|
| Previously acknowledged            | \$154 08 |
| C. B. Stewart, Montgomery, Texas,  | 1 00     |
| B. Chadsey, Rushville, Illinois,   | 1 00     |
| A Friend, Philadelphia,            | 1 00     |
| Joseph Kinsey, Cincinnati, Ohio,   | 5 00     |
| Joseph M. Libby, Carrolltown, Pa., | 50       |

#### Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for *MIND AND MATTER*, might have the paper sent to them free of cost. The following contributions have been made since our last report:

|                                    |          |
|------------------------------------|----------|
| Previously acknowledged            | \$117 28 |
| B. Chadsey, Rushville, Ill.,       | 2 00     |
| B. F. Oahoon-Pleasant Lake, Mass., | 50       |
| A Friend, Philadelphia,            | 2 50     |
| C. O. Thiel, Chicago, Illinois,    | 6 70     |



## Letter From Louisville.

LOUISVILLE, Ky., Nov. 30, 1881.

Editor of Mind and Matter:

DEAR SIR:—I have been very much interested in your work of fighting the enemies of Spiritualism, both embodied and disembodied. I have had a large experience in that line myself, but in a different way from you, as my work is done in my office and does not go to the public as yours does. I have been a medium, knowingly, for forty years, being now in my 74th year. Spirits say I am what they call a central medium—that they can draw power from me to accomplish an object hundreds of miles away, and I have many proofs of the truth of their assertion. For months before the Centennial, they kept urging me to go. My guides said they wished me to go to Philadelphia, as the spirit world was getting ready for a great work, and, in order to succeed, I must go there. I declined, and as I said, I was blind, and had no money to spend going to the Centennial, they said if I would promise to go, I should have the money, and should never regret spending it in that way. I promised, and sure enough the money came from an unexpected source. While in Philadelphia in September, 1876, I met you at the residence of Col. Kase, at Jessie Shepherd's seances. In a day or two I went to New York, and then home to Cleveland, Ohio. After my return I inquired of my guides what was accomplished by the trip. They answered, "You will hear in time." And when I received the first copy of your paper, they said to me, "Your trip is beginning to bear fruit."

When the ancient spirits' communications came, they were as familiar to me as an oft-repeated tale. They had been impressed on my mind many times, but could not be got before the public through me; they had to seek other mediums. Since they are concluded, I feel as if I had accomplished some great task, and was at liberty once more. While reading the communication from Archbishop Spaulding, of Baltimore, a week or two since, I was forcibly reminded of my experience with him shortly after his entrance to spirit life. He took possession of a medium in my house, and censured me severely for teaching my doctrines to the masses. One remark I distinctly remember. It was, "How do you expect to retain your position, when the common people become aware of this knowledge?" A question the priests are still asking. I gave him some advice as to how he should rise out of his present condition, and was happy to see the change in him when he communicated last, as he was a bitter enemy to the general dissemination of knowledge. I still continue to teach spirits and mortals the truths of a conscious existence after death. My patients are from all orthodox churches, and my manner of diagnosing, and telling them their diseases without asking any questions, surprises them, and they ask me questions. Then they are sure to receive a lecture on the facts and phenomena of Spiritualism, and the benefits to be gained from a knowledge of the science of life. I reach a large class, while under treatment, that would get the knowledge in no other way, as I cure cases that are considered hopeless by all other schools of medicine. Thus I am striving to impart the knowledge that every mortal must learn sooner or later, to those I come in contact with every day.

And my constant prayer is, that the brave and noble defender of mediums and pure Spiritualism will be sustained and cheered by the presence of loving and wise spirits, and assisted to battle for the right, till every enemy is vanquished, or changed to a friend of truth.

Yours for the truth,

DR. WM. ROSE.

598 1st street, Louisville, Ky.

The following items we copy from the *Annali dello Spiritismo*, of Turin, Italy, for November:

"In the *Buen Publico*, of Guatemala, we read the following: 'Letters from Managua, which we have before us, refer to the fact that the poor Indians of Matagalpa, after a week's enforced labor in the temple, on the property of the Commune, or for the telegraph, are given a paper in the form of a money order, or bank bill, signed by a Jesuit padre, of which the following is a fac-simile: "THE BEARER HAS GAINED HEAVEN." (Signature of the Jesuit.) "I CERTIFY THIS IS GOOD, AND WILL BE PAID BY THE VIRGIN MARY." (Signature and seal of the Prefect.)' Deceived in this way, those miserable natives will continue to work for a long time, until, reduced by hunger, they refuse, and are then persecuted and oppressed to the point that, as at present, they refuse, and rebel. The Jesuits are everywhere and everywhere alike."

"Mr. Thomas R. Hazzard, an accurate and thorough investigator of the physical phenomena, endorses, in the *Banner of Light*, after the most accurate examination of their manifestations, the following named, as being most excellent mediums for tangible materializations or apparitions in America: Messrs. Holmes, Hull, Eddy Brothers, Keeler, Bastian, H. C. Gordon, Taylor, Alfred James and Mot; and Mesdames Holmes, Bliss, Wilson, Stewart, Pickering, Laura Morgan, Crindle; and in England, Mrs. Esperance, Mr. Eglington, whose faculty has immensely increased during his sojourn in America; Mr. Tilton, now on his return from that continent, and the Scottish doctor, D. MacLennan, brother of the famous healing medium, now residing in San Francisco, California. A new and powerful one has lately appeared in Florida—Mrs. Best—through whose mediumship manifest mostly female forms of marvellous beauty, among which, most notably, that of Joan of Arc."

HAMMONTON, N. J., Dec. 5, 1881.

Mrs. Mary J. Jennings, of Vineland, spent a few days of late here in Hammonton, holding circles and giving private sittings. Her mediumistic powers are of the first order. The many tests given were convincing, awakening thought and stimulating investigation. Her Spiritualism is the philosophy of nature; and guided by its great and divine truths, her mediumistic powers are put forth to open the eyes of the blind and strengthen the understanding of the weak. She is very successful in giving names, describing forms, and delineating character. Her healing and psychometrical powers are good. She scattered the seed of truth which we believe will spring up and bear fruit for the good of many.

ROLLIN BRADLEY.

## NOTICE.

In commencing our fourth volume, we find it necessary to withdraw our offer of clubbing subscriptions with the *Spiritual Offering*, finding that we cannot afford so great a reduction of the regular price of our paper, which is already lower than any other, containing a like amount of reading matter, before the public. We do this regretfully, and with the kindest wishes for the success and increased usefulness of our highly deserving contemporary.

Letter From St. Louis.

St. Louis, Mo., Nov. 25th, 1881.

Editor of Mind and Matter:

Your very welcome news comes to me every week, and though pressed for time, I take interest in reading each number.

But for want of opportunity I would have answered before this your call for subscribers to the book you propose to publish, of communications from ancient spirits through Alfred James. You can put me down for one copy; at least such a book should be in the hands of every thinker. I would be greatly pleased if you would add as a sequel, the inspirational poem on Christianity, given through J. H. Mendenhall. It is equally grand, and would complete such a work as you propose to publish.

Bro. Roberts you deserve a deal of thanks for the vast amount of good you have and are doing in this benighted world of mythology and theology. I have long looked upon both as equally absurd, notwithstanding I was brought up a strict-living Christian, and intended by my parents to fill the pulpit. Early in life I had my doubts about the truthfulness of Christianity. But being taught by the church to have faith and believe, and that it was a great sin to doubt, I was to a great extent led to smother my feelings, shut out reason, and gulp down all laid down in the Jewish Old Testament, as also the plan of atonement, the immaculate conception, and that my eternal salvation through the blood of a murdered Jew was my only hope—as taught by the Papist New Testament—which is received as by the divine right and authority of kings, as our only true guide down to this day—in the 19th century.

Go on Bro. Roberts—probe the soreheads who try to oppose you in your inspired work, for their salvation from the hell of superstition, bigotry, blindness and error. Wake up and shake up the "dry bones," though they may try to smite you as (their) Samson did the Philistines, or do as the whale did with (their) Prophet Jonah, you know and I know—they may show their teeth but cannot bite worth a cent; for the angels and "ancient spirits" will shut their mouths, and take care of you as the angels did of (their) Daniel in the lion's den.

President Garfield's lecture from his "Heavenly Home," may also do some good, and on which I intend to write you before long.

We need you here more than they do in any Eastern city, for this is the most priest-ridden city I ever was in. Popery and pure Jesuitism on the one side, with the Christian Alliance and Young Men's Christian Association on the other. St. Louis is well guarded and locked up in midnight darkness; where the citizens can get drunk, murder, rob and whore without any to molest or make them afraid.

The majority of Spiritualists (so-called,) here, and who have come to the front to run its meetings, are of the bastard stripe or Woodhull breed, who have disgusted all honest seekers after truth, and kept honest mediums and lecturers out of St. Louis for years. I assert all this without fear of contradiction, I well know the parties I am referring to, and if any of them—either Woodhullites, libertines, or others will take upon them, over their own name, to deny these facts, I shall be ready to answer such, as I well know St. Louis during the past twenty-three years.

You, sir, can greatly help to spread the light in this wicked and corrupt city. You can help to send us good lecturers and test mediums; and direct them, where they can come, or address honest friends who can and will direct and take care of such. We have many truth seekers here, though many of them are very timid people, and in dread of becoming ostracized by the clergy and their dupes. Let us have good lecturers and respectable meetings in St. Louis, and soon we can report a great change for the better, morally and socially in this vast city. Many private and select meetings are being held. Send us a first-class lecturer, and I will agree to fill one of the largest halls here with a paying audience. We ask your help. Yours for the truth,

R. D. GOODWIN, M. D.

## The Potato.

This vegetable has a curious history. It was first found growing wild in America—a rank, running vine, with scarcely a tuber on its roots. It was taken to Europe; and there cultivated on account of the flower it bore. By cultivation, as is supposed, it came to bear larger and more eatable tubers and smaller and fewer flowers. It is, however, probable that the wild plant only furnished the medium whereby the cultivated kinds were introduced to earth, from the spirit world, for the benefit of man.

After it was ascertained that the potato plant furnished a tuber fit for the table, it began to be more generally cultivated; but it is curious to observe what opposition its cultivation encountered. The power of the Church was brought to bear against its cultivation. It was alleged that the potato began to be more extended, till its cultivation spread over Europe and America, and it was regarded as one of the most sure of crops until the "rot" occurred.

As the potato, in many localities, formed the principal article of food, its failure brought suffering, want and starvation in many places. Many theories were originated to account for the malady, but now it is believed that it was caused partly by a natural cause and partly by the hand of Providence. The potato rot, which began about the year 1842, and spread so rapidly over the civilized world, was suffered so to be, as believed by some, for a sign to the people. This fact accounts for the opposition which was manifested with respect to the potato culture. It was perhaps known

by evil spirits that the potato would be used for a sign, and, as there is always an opposition to goodness, it is possible that some Jesuit spirit interposed an objection to the raising of this vegetable.

Soon after the commencement of the great potato rot, it was predicted, it seems, that there would be three kinds of destruction occur to the potato, and that the third one would totally destroy this esculent. The first was of course the kind known as the "potato rot," and the second undoubtedly is the potato bug, and the third is yet to come. If it be the design of the powers in the spirit world to make use of the potato for a sign, is it not about time that people were looking into the matter and ascertain what it is signing out? Analogy is one of the best methods that can be used to sign out anything, and it is quite possible that the various phenomena which the potato exhibits, are analogous to what is to happen to the human race.

J. B. POOL.

West Pittsfield, Mass.

## A Strong Endorsement of Mrs. Crindle.

ST. HELENA, Cal., Nov., 1881.

Mrs. CRINDLE:—Reynolds, I should have said, but you will pardon me, in view of the fact that the first name is so familiarly identified with that portion of my history in which "Death, the King of Terrors," was divested of his title through your agency, while I knew you only as "Mrs. Crindle."

But to my immediate subject. I knew you then, as now, possessed of rare gifts, which awakened jealousy in those gifted in a lower degree with similar qualities, and then, as now, subjecting you to unjust and cruel persecutions.

The Clyde outrage exceeds in brilliancy any of its predecessors, and entitles you to a crown of martyrdom, and the cool apathy and indifference with which the *Banner* and *Two Worlds* have regarded the outrage, entitle them to the contempt of every genuine Spiritualist. I wrote Mr. Newton, of the "Worlds," yesterday, to that effect, in the rather wicked way in which I sometimes write, contrasted their course in relation to you, with the manly, independent action of MIND AND MATTER.

Mr. Palmer, the historian, who attended your last seance in San Francisco, is now visiting us. He has ceased writing for the *Religio*, and, I think, is beginning to despise it as heartily as I do. No power on earth can make him doubt your marvellous mediumistic power, and he condemns the Clyde business as indignantly as I do. "Grabbing" a form, with me, he regards as simply outrageous.

Another long twelve-page autograph letter from our friend, John Weatherbee. Instead of "going back" on you, a la Buchanan, he reaffirms his conviction of your genuineness.

I shall expect your "controls" willing to redeem your promise to visit us immediately on your return. My wife will make you enjoy yourself while getting needful rest.

I shall send this to care of Gen. Roberts, to make sure of its reaching you. Although he has cut my acquaintance, his many very superior qualities of head and heart entitle him to very marked consideration, and I want you to present him my respects.

Mr. Palmer and my wife join me in respects to yourself and "band," especially love to little Elsie.

Truly and respectfully your friend,

G. B. CRANE.

## New Publications.

A new Spiritual review, called *La Fraternidad* (Fraternity), has made its appearance in Buenos Ayres, S. A. We have not yet been favored with a copy, and do not know how frequently it is issued.

The *Spiritualist*, of Havana, Cuba, have also established a quarterly paper called *La Luz de Ultratumba*, (Light from beyond the tomb.) May its light increase and never go out.

*Spiritual Reasoner*.—No. 1, Vol. 1, of this new advocate of the Spiritual philosophy, published and, as far as we can gather from its columns, edited by Dr. J. D. McLennan, at San Francisco, Cal., has just reached us. Its contents seem to us, from a rather hasty glance, to be of quite a solid and readable quality, containing, as well, many articles of general interest not specially of a spiritual nature. We shall give the *Reasoner* and its reasonings more special attention when time will permit; meantime we are pleased to place it on our list of exchanges.

*House and Home*. A family journal of Science, Art, Agriculture, Fashions and general news. We have received No. 34, Vol. 2, of this sprightly sheet, issued by the Metropolitan Publishing Co., 252 Broadway, New York City. Containing as a first page illustration and as one of "their Galaxy of Beauties" a creditable wood portrait of the Duchess of Marlboro, and its usual enterprising variety of news and literature of interest and profit to the inmates of the "house and home."

*The Progressive Age*. "Devoted to the science and ethics of a class of subjects which above all others are most intimately connected with the organization, Development and Destiny of Man; together with phenomenal facts of every department of what is known as Spiritualism." Published monthly at Atlanta, Ga. Subscription \$2.50 yearly; single copy 25 cents. The first number of this attractive monthly is before us, as we go to press. We can only give space to quote its own words on the title page: "Whoever would be jostled into attention, and led to unwonted channels of Thought, will find this volume full of interest and often delight."

## Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Friday evening at eight o'clock, until further notice, at his residence, No. 939 Carpenter street; the result to be taken down for publication weekly in MIND AND MATTER. Admission twenty-five cents, for the benefit of the medium. The public are respectfully invited.

## EDITORIAL BRIEFS.

FRANK T. RIPLEY, lecturer and test medium, can be engaged to speak and give public tests in Wisconsin, Illinois and Ohio. Address him care of John Stearns, Gurnee, Ill.

WARREN CHASE writes us from Vineland, that he has made engagements for the four Sundays of December, in New York, so that he will have to defer his visit in Philadelphia until January, if at all, which is now uncertain.

Mrs. ANNA KIMBALL has accepted an invitation to visit Kansas City, Mo., and will speak there on Sunday, December 13th, and expects to remain in that city some time, and will visit places in that vicinity.

We have one copy of J. M. Peebles' "Round the World," and one copy of Giles B. Stebbins' "Bible Revelations." The above books are in good order, and will be sold very cheap—less than half price.

A. ROTHERMEL, materializing and physical test medium, will be in Boston a short time, and while there will give seances in and out of the city wherever he may be wanted. His address will be 45 Pleasant Street, Boston, Mass., after December 20th, it will be Brooklyn P. O. until further notice.

PLEASE say in MIND AND MATTER in reference to Bro. C. E. Watkins, his instructions were to go to California, but circumstances have made it necessary to postpone the trip for the present, and it is now his intention to visit your city, (Philadelphia), in a few weeks. We are having remarkable success in our seances, and the power seems to be stronger day by day. Yours for truth, STUART L. ROGERS.

Geneva, Ohio, December 5th.

A FRIEND writing from Chicago, says: "Much is said here as to the Mendenhall poem. It is liked very much by the Liberal element. Dr. Davis and Mr. Field, and others, think you should not fail to publish it in neat pamphlet form. Many could be sold. It would do a good work, and pay you." [Will have the poem printed, in a short time, in a cheap, neat form. We concur with our correspondent as to the great value and merits of the poem.—Ed.]

*The Spiritual Offering*.—In our last week's issue we notified our readers that we were obliged to discontinue our clubbing arrangement with the above-named paper, but omitted to state that we would still be pleased to receive and forward subscriptions for the same from those of our subscribers who may wish to save themselves the trouble and expense of two remittances, when remitting for MIND AND MATTER; the difference being that the price for the two papers will be \$3.00, instead of \$2.50, as under the late arrangement.

CAUTION TO SPIRITUALISTS.—A woman calling herself Mrs. Dr. Wheeler, some two months or more ago, came to Philadelphia, claiming to be a Spiritualist and healing and test medium. She was preceded by a man calling himself Mr. Wheeler, who for a couple of weeks remained with her, and then left her to prepare other fields for their swindling work. These two people may be known by the following general description. Wheeler looks like a greasy, seedy butcher, and the woman like a rail with a sheet around it. They are two arrant lying frauds and swindlers, and undeserving of the confidence or sympathy of any one.

## Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

## CASH.

|  |          |
|--|----------|
| Am't previously acknowledged in MIND AND MATTER      | \$122 40 |
| John H. McElroy, Pittsburg, Pa.                      | 50       |
| Jacob Kuhn, York, Pa.                                | 50       |
| Christopher Lug, Pittsburg, Pa.                      | 1 00     |
| Mrs. Phoebe A. Haines, Altoona, Pa.                  | 1 00     |
| R. F. Hurdett, Spruce Creek, Pa.                     | 1 00     |
| Isaac Iselt, " "                                     | 50       |
| Mr. and Mrs. F. J. Ambrosia, Philadelphia Pa.        | 1 00     |
| John P. Lanning, Philadelphia, Pa.                   | 1 00     |
| George Belzer, " "                                   | 50       |
| Charles Bingham, " "                                 | 50       |
| S. A. Morse, " "                                     | 1 00     |
| H. Schock, " "                                       | 1 00     |
| James Marlow, " "                                    | 1 00     |
| B. C. S. Kuiner, Vineland, N. J.                     | 1 00     |
| Carrie Miller, Brooklyn, N. Y.                       | 50       |
| Mrs. S. B. Casey, " "                                | 1 00     |
| J. Roworth, " "                                      | 50       |
| Mrs. M. A. Newton, New York City                     | 1 00     |
| Mrs. H. J. Newton, " "                               | 1 00     |
| Mrs. Mary H. Billings, " "                           | 1 00     |
| Elli Foster, per Mrs. Crindle, N. Y. City            | 50       |
| A. Friend, N. Y. City                                | 1 00     |
| Mrs. H. C. Shepard, N. Y. City                       | 1 00     |
| Margaret Lodi, Brooklyn, N. Y.                       | 50       |
| Mrs. H. W. H., " "                                   | 50       |
| Mrs. Eliza Young, Champaign, Ill.                    | 50       |
| W. H. Best, Dayton, Ohio                             | 1 00     |
| Jos. Caldwell, Southington, Ct., per Banner of Light | 1 00     |
| Spirit Lotela, per Miss Shelhamer, " "               | 1 00     |
| Mrs. McIntyre, Pensacola, Fla.                       | 1 00     |
| R. Gessler, Basle, Switzerland                       | 3 00     |
| Contributions of 30c. each (2)                       | 60       |
| " 30c. " (8)   | 2 40     |
| " 25c. " (10)  | 2 50     |
| " 10c. " (51)  | 5 10     |
| Total Paid   | \$169 20 |

## PLEDGED.

|  |          |
|--|----------|
| Pledges previously acknowledged in MIND AND MATTER | \$258 50 |
| Samuel Grullam, Kingsbury, Ind.                    | 1 00     |
| Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.        | 2 00     |
| J. D. Robbins, Terre Haute, Ind.                   | 50       |
| Mrs. Corbi, Malvern, Ark.                          | 1 00     |
| Mrs. Dr. J. Bull, Little Rock, Ark.                | 1 00     |
| J. V. Pedron, Camden, Ark.                         | 50       |
| Total Pledged                                      | \$268 50 |

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.







## SOCIAL EVIL AND CRIME.

BY A. G. HOLLISTER.

(Refused by the Sun.)

Having read an able editorial in a June issue of the Sun newspaper, exposing the social evil at the national capital; and believing the people need educating on the subject, with protest upon protest, until a public opinion is created that shall abate this horrible nuisance and shame on the nation's brow, I felt to write a prompter to a further probing of the fell disease. If any do not perceive a connection between the immoral atmosphere of that great city and the infamous crime of the 2d of July, they may at least be reminded that righteousness alone establishes a nation and exalts its people, but wickedness overthroweth sinners.

The people of a free, intelligent community, composed of all kinds of character, cannot rely chiefly on physical force to restrain the passion fires which burn at the base of society; to preserve order and keep peace, to hold in check the elements of discord, envy and discontent, in the ignorant, who covet wealth in imitation of more successful competitors, as a means of fashionable idleness, and the gratification, often, of low animal desires, which enslave the will, enfeeble intellect, destroy moral consciousness, rectitude and individuality, or transmute the same into a shortsighted, brutal savagism!

Such reliance would bring back the tyranny and confusion of the dark ages, and the monarchical power which represents might over right, that is dying at the root in the old countries, and tottering to its last fall, because uncongenial with the life and spirit of the dawning age, which is to be an age of justice, mercy, truth, and righteousness. That is, these shall stand at the top and bear rule by the power which exists in light, to make manifest the secret counsels of all hearts, the real nature, cause and quality of human volitions; separating the evil from the good, and disclosing the remedy for the one and the ultimate consequences of both.

Only a moral force evolved in the practice of virtue, and the protecting power of God, dispensed through obedience to his laws, as they are revealed in the moral consciousness of the most upright teachers of the race, and in the harmonious adaptations of nature, can enable a promiscuous multitude of people to enjoy unrestricted freedom, and the security of order and law at the same time, for much duration.

Those laws declare that all exercise of the generative functions, in or out of wedlock, except for offspring, in the season indicated by nature for planting and bearing fruit, is of the nature of *whoredom*, which is a moral pestilence more destructive to human weal and happiness in the long run, than the plague. It corrupts the fountain of natural life, poisons the elements, taints the offspring with vicious desires, and degrades the social status of the sexes below the brutes, who still retain a regard for the order of times and seasons originally established in nature. It is therefore, a sin against the transgressor's own body; against nature, which visits the crime with dire penalties; against the social order of which the transgressor is a member; and against God, who endowed man with noble faculties, and qualifications for enjoyment, not to be consumed in wanton riot and sensual pleasure, but to be used for the honor and glory of the Donor, for the perpetual increase of intelligence, and that happiness which neither depletes nor clogs the receiver.

This result is attained only by subduing and rendering the inferior and earthly part of humanity subservient to the uses of the spirit, which is the superior and celestial part. For God is spirit, and the real man is a rational spirit, not flesh, blood and bones, which, apart from spirit, has neither intelligence nor life. Also, by a diligent performance of the duties of one's station, and ministering to the well-being and happiness of those around.

Whoredom, as here defined, darkens both the moral and intellectual faculties of those who practice it, destroys their finer susceptibilities for high culture, withdraws the blood and magnetic forces from the frontal and superior organs of the brain, thus depriving them of their proper nourishment, and the higher faculties of their means of control, and precipitates the same upon the organs of the propensities located at the back and base of the brain, stimulating them to increased action and excitability, often producing chronically diseased irritability of those organs, and stamps the countenance with an insipid, dull, or coarse, gross and brutal aspect, agreeing to the quality of the life within.

Some will say there is no harm, only in excess. Well, the Creator formed all things for their uses, and in the uses appointed by the Creator, will be found the limit or boundary, any violation or going beyond which, is *excess*, and a transgression of the law of God and of nature, for which the penalty, however tardy in coming, is sure to follow. Such transgressions feed the fires of insatiable lusts that rage in the members, and finally break forth in wars and angry conflicts. These insatiable lusts for carnal pleasure, arising from perverted human nature, which acknowledge no fealty, and are restrained by no law, having no foundation in use, nor in sound reason, and no limits but the exhausted vital powers of their devotees, who are thus left to sink away from moral principle and self-control, from mental health and purity, and generally from bodily vigor and grace, are aptly termed, in the Revelations of John, a bottomless pit, or abyss.

The assassin for whose crime the world mourns, is known to have resided several years in the Oneida Community of people calling themselves "Perfectionists," but who nevertheless, according to their own writings, and information derived from friends who have conversed with them, had reduced whoredom and fornication to an approved system. That is, approved and provided for by them, as being, in their view, no more noxious nor reprehensible than eating and drinking. Of course, they give it a different name, but its real nature and pernicious effects are not a whit changed by any rule or art of man under which it is practiced, nor by any authority nor change of names.

That Society might have been an instructive and commendable example of co-operation, but for this, which the image of God in man utterly abhors, and that which remains of innate nobility protests against as a deep, degrading infamy. Having raised sixty or more children, born among them, while professing to discard marriage as being contrary to sound Christian doctrine, as it truly is, not considering that unchasteness out of wedlock, is a still greater violation of Christian

principle, they became amenable to the law of the land. When their clerical neighbors threatened to put the law in force, the members married, and their principal leader migrated to the British Dominions. But are they worse than government officials whose paramours, according to the Sun, are supported by the national treasury!

The poet testifies the common experience when he says:

"Faults in the life breed errors in the brain,  
And these reciprocally, those again;  
The mind and conduct mutually imprint,  
And stamp their image in each other's mint."

If this be true of a fault, how much greater error to defend and practice a dark crime against the law of God, against nature, and the human soul, so palpably wrong and generally condemned by the best minds, as is whoredom, even as the term is commonly applied. It is enough to darken the understanding, pervert reason, and confute the judgment, in relation to right-doing, in any one that can be persuaded to practice or approve it.

As education and environment are controlling factors to the extent of nearly one-half, in the development of individual character, and as human beings are strongly influenced in the direction of their leading desires by example and sympathetic conditions, every member of Congress, government officer, and all others, who transgress these laws of the Creator, designed to guard the entering into this world of free moral agents destined for immortality, are in a degree responsible for the crimes and darkness that exist in the world through lawless desires,—for the crimes committed by those, the fountain of whose mortal existence has been invaded and polluted by degrading lust,—and for the conditions in society at large which encourage such pollutions.

Will a nation surely prosper when its rulers, legislators and public servants are law-breakers and pleasure-seeking slaves of debasing passions? Will the liberties of a democratic people be safe with the self-seeking, who have a stronger affinity for gain and pleasure than for known duty? It is contrary to the laws of mental action, for characters thus controlled to labor for the interests of the country before they have abundantly provided for their own ease and indulgence, or an extended lease of power. How can such as these have the honor, welfare and prosperity of the nation at heart? Will they not pervert justice and hunt for bribes? Works are the test. What do these declare? Eagle-eyed liberty watchers! an angelic cleaning at the nation's capital is required at your hands.

Mt. Lebanon, N. Y.

## Spiritual Settlements.

Since the plan of a progressive settlement has been given to the readers of MIND AND MATTER, sufficient interest has been taken in the plan, by earnest workers in the elevation of humanity, that will insure its success. And now for the purpose of making every needed preparation for those who intend to join the settlement. It is proposed that we build a Co-operative Unitary Home, which would be occupied as soon as one part of it was finished, and then additions could be built for others to occupy as soon as finished. Now the working men who intend to join the settlement, could make themselves useful in assisting to build the home; also a few farmers might be profitably employed in preparing the land, so that we shall have a supply of food as well as shelter for the families as they arrive.

The most feasible way to commence will be to form a joint-stock co-operative company; therefore we wish to ascertain from every one that is interested in the cause of the welfare and happiness of mankind, the number of shares of stock of one hundred dollars each to be paid in instalments as needed. We hope there will be no hesitation in subscribing, as no one will be called upon for any money until they are satisfied with the location selected and the officers of the association; therefore there can be no possible risk in subscribing, as you need not pay a dollar before you are perfectly satisfied, as it is intended that the foundation of the new system shall be justice unto all.

There will be no opportunity for speculators to prey on those associated with this movement, as it is to be co-operative in all its operations, aiding and assisting each other. Neither will it be any place for drones, because every one will be required to become useful members of the association; and no one will feel at home in the association who cannot cheerfully labor for the general welfare; so that we shall be able to supply all our needs with six hours daily labor. I hope you will not think this good time so near at hand, an idle dream; if you consider the immense number of non-producers who live in the most extravagant manner in very large mansions, and the large number of servants they employ, that should be working for the general good. Also, calculate the enormous amount of labor expended in worse than useless buildings, such as churches, banks, costly stores, court-houses, prisons, etc.; and the enormous expense to maintain all these institutions, the salaries of the clergy, together with all the other officers; all of which comes out of the producing classes. Money never produces wealth; it only represents what labor has produced.

After a careful examination of the history and statistics of co-operative associations, every one may be fully convinced that it is the most delightful and economical mode of living, because it allows the introduction of labor-saving machinery into every department, as well as the division of labor, by which a great deal of the disagreeable drudgery is done away with. And then labor becomes a pleasant duty, especially if performed in pleasant, cheerful groups, which generates intelligence and health, and diffuses happiness among its members and workers, and the performance of the regular duties becomes a pleasure rather than a task. How long will progressive minds be satisfied to be oppressed under a system that originated in the barbaric ages, only improved and modernized by priest and capitalist, and so nicely arranged that the tithe of the laborer enriches both priest and capitalist, and which is the cause of the wide distinction between the classes? The one accumulates and hoards the surplus labor of the producer, only allowing the laborer the small amount of wages that he can possibly get along with. They generally think that the laborers should be contented with their conditions with which they are surrounded.

There are a few noble exception, and their names should be held in grateful remembrance for the grand example they have given to the world, of employing their means to benefit humanity, by teaching the working people how to help each other. Robert Owen, the great philanthropist, in his successful experiment at New Lanark, demonstrated fully that the working

classes could be improved by co-operation. M. Godin, who built the social palace at Gales, in France, for his working men, who are encouraged to be economical, and in that way are enabled to purchase stock in the institution. They have a voice in the management, as well as a share in the profits of the goods they manufacture, which enables them to live in a palace and enjoy its luxury. In the infant department, it is fitted up and arranged for the health and comfort of the infants and the comfort and convenience of the mothers. Only five of the mothers are required to be on duty at any one time; they take their turns in the nursery. The infants are remarkably cheerful and happy; they seldom cry. The mothers know their children are always safe, and in no danger of being burned or scalded, because there are always some to watch over them. At the age of two years they are removed to the next department, which is fitted up with all manner of useful playthings, building blocks, amusing games, etc., with teachers to instruct them how to use them, and they have the children exercise their minds in these amusements. Here they remain until they are five years old, when they enter the school department, which is fitted up with all appliances and books, to facilitate the pupil in acquiring useful knowledge.

The third is Sir Titus Salt, who built on the river Air very substantial dwellings for the families he employs, and a home for the aged and helpless. In a park of eighteen acres he erected a building containing school rooms, library, reading rooms, hall for lectures and amusements, lecture room for scientific purposes, and provided every thing that was necessary to make it a successful institution to amuse and instruct those in his employ. Sir Titus Salt had the pleasure and satisfaction of knowing that the means he employed reformed his men. They no longer frequented the beer shops, but were always afterwards to be found at home, or taking their families to the house of instruction or amusements.

The idea of starting the co-operative home first, is not intended to interfere with the general plan of the progressive settlement, where every one will be left free to enjoy the social life that they think they are best prepared to live in for their own development. It should be the object of all those who intend to join the progressive settlement, to endeavor as much as possible, not only to be kind to each other, but to aid and encourage each other in the unfolding of the natural faculties lying dormant within.

Human progress and spiritual development depends very much upon how individuals are surrounded. Therefore, we should be very careful to surround the soul with those natural means which are adapted to its unfolding. The soul naturally loves freedom, in which to live up to its highest conception of what a true life should be; and therefore, people should have the privilege of living in the social condition of their own choice; and those who desire to have their own dwelling, can build one to suit themselves. Others who prefer to unite together with their particular friends—two, three or more families—can also build houses adapted to their ideas of what will make them comfortable and economical homes.

Those who wish to enjoy all the advantages of associative life, will unite together for that purpose, and build a unitary home, so that their expenses will not be more than one-half that of the isolated homes. The associative is a delightful life to live, especially for the women, because they can then do as the men have done with their work, by using machinery to assist them in performing it. Another advantage the men have always enjoyed, of having a limited number of hours; and when six o'clock came, they knew their day's work was done; but not so with the women—they never knew when their work is done. But in association with machinery and the division of labor, none need be employed more than six hours per day. Another one of the evils of isolated households that is done away with, is the dreaded wash day; as the clothes are taken by those who delight to take them, to the laundry where steam does most of the work. People who have never examined the many contrivances that are employed to facilitate and shorten the labor of an associative or co-operative establishment, are surprised to see the work done so rapidly and so easily. No jarring, scolding, nor pointing—everything moves on with order and regularity.

In the progressive settlement there is still opportunity for another order—the Communistic; where those who feel confident that by associative labor all the necessities and even the luxuries of life may be attained with a moderate outlay of labor. Therefore, they see no necessity of any distinction between the members; they all work for each other's good, and all share alike. Wherever people can live together in an unselfish manner harmoniously, they unfold spiritually; and that should be the grand aim of this life. We are here for the sole and express purpose of preparing and unfolding our spiritual natures, and fitting us to enjoy the happiness of the next sphere, according to the degree of unfoldment that we have qualified ourselves to enjoy.

Of what use is the science of astronomy and the harmonious movements of the celestial bodies, to those who cannot comprehend the majestic grandeur and sublimity of the universe? In like manner, what are the glorious beauties and the unsurpassed scenery of the summer-land, and the unselfish love that pervades the inhabitants that dwell in the sphere of harmony, to those who cannot appreciate the happiness that results from unselfish goodness? How can people who live in the selfish social condition of the present fashionable society, expect that they will be prepared, when they enter the spirit life, to live in any higher sphere? They will be very much disappointed; as doing good to others, and not money, enables them to enjoy happiness in spirit life.

People who live in a community where they can mutually assist each other, may "love those neighbors as they love themselves." Thus living harmoniously together, will naturally attract the angels from the higher spheres of love and wisdom; and they will no doubt reveal many things that the outside world are not prepared to receive or appreciate.

The writer of this article is about leaving this city for the purpose of visiting those who have corresponded with him, and others who are interested in this movement, and make arrangements for an early commencement of the settlement. My route will be through the Western States to Denver, Colorado, where those interested may address me at 672 Curtis street. Please enclose a stamp for reply.

The time has come for practical work, and the

angels are ready and anxious to assist us to put their plan in practical operation. And may we all be inspired to perform our duty nobly and without fear.

Hoping to meet many workers in the grand cause, I remain yours for humanity's sake.

G. D. HENCK.

## Destruction in Narcotics. The Plagues That Have Come Down Upon Our Times.

SERMON BY DR. TALMAGE.

In the Brooklyn Tabernacle, Dr. Talmage began a series of sermons upon "The Ten Plagues of New York and Brooklyn." But previous to announcing his text he took the occasion to deliver a homily upon cruelty to animals and to praise Professor Bird for founding one of Mr. Bergh's societies in Brooklyn.

Dr. Talmage took his text from Exodus, xi.,—14—"I will at this time send all my plagues upon thine heart and upon thy servants and upon thy people." He said that the ten plagues dropped upon the cleanest, the most fertile, the richest and the wisest nation of the Old World. The river Nile was incarnadined, and its waters rolled a crimson tide amid a horror stricken population. Frogs innumerable moved up from their slimy homes and entered the habitations of a people who were so fastidious that they dressed in white; gnats stung the people; beetles annoyed them; distemper seized upon their cattle; carbuncles and elephantiasis afflicted the people; hailstorms with their icy hammers smote the earth; locusts, marshalled as an enormous army, marched across the country and devastated it; darkness dropped on all the land; the noonday was as black as midnight, and in every Egyptian home a child was dead.

These plagues have passed off the earth; but plagues have come upon our times in the shape of narcotics. In all ages the world has sought out drugs to mitigate its physical pains or to assuage its grief. There was the nepenthe of the Greeks. Then came hashish, made from Indian hemp, an intoxicant that had stimulated, narcotized and made impotent and ruined a whole nation—a fearful drug that had exhilarated the most brilliant men of our race only to make them raving maniacs and send their souls blaspheming God into a starless eternity. Opium, made from the white poppy, was not new in the world; but not until the seventeenth century did it pass out of the category of pharmaceutical agents and become a poison for the people. It is an insidious destroyer, of which the United States consumed 533,000 pounds last year. It is not only the barbaric Asiatics that go down under the appalling influence of this seductive narcotic; it is our own people. There are 500,000 opium consumers in the United States.

## THE BANE OF OUR TIME.

The speaker quoted Thomas DeQuincy on the horrors of opium eating, and said that Samuel Taylor Coleridge went down under the drug, and that this slayer has thousands of votaries in New York and Brooklyn—victims known only to the physician and the clergyman, to whom they appeal for help that cannot be given. Then he said that hydrate of chloral is becoming a fashionable substitute for opium, and that hundreds of tons of it are made annually in Germany, one manufacturer alone making half a ton a week, so rapidly is its use increasing. After paying his respects to the devil of morphine, which he classified as mightier than the devil of alcohol, he addressed himself to the bane of our time, saying that there sprang up in Yucatan a weed that has bewitched the world. It crossed the ocean and invaded Spain and France, and Sir Walter Raleigh introduced it into England. Botanists know it as *nicotia*, but you all know it, the preacher continued, as tobacco. I shall not be personally offensive in speaking of it, for you all use it. (Laughter.) I know what it is to be its slave; I know also what it is to be its conqueror. (Applause.) I notice that those who chew and smoke tobacco don't want their children to use the weed. It is good to put into the wardrobe and to kill ticks in sheep, and to fumigate foul places. It has its uses; so have nux vomica and henbane, and other poisons their uses, but it is not good for the human system; it is a poison.

Here the preacher quoted the concurring testimony of Dr. John C. Warren, Dr. Hosack, Dr. Waterhouse and of other eminent medical practitioners, and of Benjamin Franklin, Thomas Jefferson and other statesmen and publicists, among them Horace Greeley, who said, "It's a profane stench," and Daniel Webster who said, "If these men must smoke let them take the horse shed." Then Dr. Talmage said that one reason why the use of the body and brain destroying weed is so prevalent is that it is used by the clergy; and he drew a ludicrous portrait of a pastor spiriting tobacco juice in the pulpit. The salacious use of tobacco creates an unnatural thirst and that is provocative of drinking; indeed, the broad avenue leading down to a drunkard's grave and a drunkard's hell is strewn with tobacco leaves. He was glad that the Methodist Church had taken up arms against the habit. It was high time that other churches took it up and fought it as a destroyer more baleful even than rum. Then he said, give me the money that is wasted for tobacco in the United States, and I'll clothe, feed and shelter all the poor on this continent. Addressing young men he told of a prosperous merchant who banished tobacco, and began to put at compound interest the sums he had habitually spent for that weed, and at length bought with these savings, a country seat for which he paid \$20,000. Boys might make their choice—either a home without smoking or smoking without a home.

In closing, the preacher told a story of George N. Briggs, for so many years Governor of Massachusetts. Why the Sage of Pittsfield never wore a collar was a mystery that puzzled Beacon Hill. It came out at length that this sterling old Governor had been met by a moderate drinker with the question, "Why do you use what you can do without—why do you wear a collar?" "I'll never wear a collar again, if you'll never touch another glass of liquor," the Governor said. "Done!" was the moderate drinker's response; and never thereafter did Governor Briggs wear a collar.—*New York Herald.*

"Lay off your overcoat or you won't feel it when you go out," said the landlord of a Western inn to a guest who was sitting by the fire. "That's what I'm afraid of," returned the man. "The last time I was here I laid off my overcoat. I didn't feel it when I went out, and I haven't felt it since."